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ABSTRACT

Assessing the first institution of higher learning on an American Indian reservation in the U.S., this evaluation departs from the orthodox in that it addresses "need" areas observed during the Navajo Community College's first 12 months of operation (organization, budget and finance, communication, students and student services, curriculum, special services and planning). Additionally, pertinent information re: the historical-cultural perspective and its impact upon the college are discussed. Development of facilities and staff as funded by the Office of Economic Opportunity (OEO) are discussed in terms of clarification. Since it has become apparent that NCC has serious difficulties attracting and holding students, student characteristics and supporting data (derived from school records, tests, and surveys conducted by the Pacific Training and Technical Assistance Corporation) are presented in both narrative and tabular form (includes results from: American College Test, Farquhar Motivational Scale; Kuder Occupation Interest Survey; and other attitudinal instruments). Data derived from administrative inventories are presented in terms of organization and governance (in general, these data indicate major weaknesses). Evidence regarding the faculty and the curriculum is derived largely from a faculty opinion survey wherein each of the four major programs at NCC (AA degree, Navajo studies, vocational-technical programs, and continuing education) is analyzed in terms of general and individual faculty responses. (JC)

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EVALUATION OF NAVAJO COMMUNITY COLLEGE

FINAL REPORT—JUNE, 1970

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EVALUATION OF NAVAJO COMMUNITY COLLEGE

Final Report

Prepared by: PACIFIC TRAINING AND TECHNICAL ASSISTANCE CORPORATION
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FOR THE OFFICE OF ECONOMIC OPPORTUNITY
Research and Demonstration Division

June, 1970

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NOTE

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The conclusions and recommendations in the report are those of the Contractor and do not necessarily reflect the views of the Office of Economic Opportunity or any other agency of the United States Government.

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OTHO J. GREEN
President

July 31, 1970

LETTER OF TRANSMITTAL

TO: Office of Economic Opportunity
Research and Demonstration Division
Washington, D. C.

The final report on the Evaluation of Navajo Community College is submitted for your study and reference. The report represents findings drawn from relationships or facts implicit in statistical records, in results of tests or other instruments administered, and from phenomena or processes observed by faculty, students or administrators.

The report concentrates its observations on large problem areas as selected by a group of people with many years of community college experience -- in the Anglo setting. The report is tempered thereby in two respects: (1) its findings are qualified to the extent that the personnel of Navajo Community College are the only people anywhere who can accurately identify what are the true problem areas of a Community College in the Indian setting; and (2) it considers only tangentially many of the routine aspects of the College which came under observation during the course of the survey.

The report indicates that a viable community college program has been established on the Navajo Reservation, that it has experienced problems in its first full year of operation like (and unlike) other new community colleges, and that it faces its second full year of existence with far more confidence, far more poise and with a great deal more stability and resourcefulness than it anticipated the past year. It is a tribute to OEO that it selected such a crucially worthy project for demonstration; it is a tribute to the College that it has achieved such a remarkable existence in so short a time under what seemed at times to be insurmountable handicaps.

The survey staff believes this report will be of significant value to the Tribe and to the staff of the College in their efforts to provide expanded educational opportunities to the Navajo people.

Respectfully submitted,

Otho J. Green, President

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FOREWORD

This report by intention concentrates on major problem areas observed during the first full year's operation at Navajo Community College. In order to heighten visibility of critical areas, three broad sectors of college operations were studied: student characteristics, organizational characteristics, and conservation (student attendance, drop-out, attrition, etc.). Under these circumstances, and in the interest of clarity, the report of necessity gives only passing treatment to a great many events, energies and accomplishments which contributed to the dynamic of the College during the period of the study. In order somewhat to balance this report, which it is hoped will be of greater help in its present format, a supplementary narrative is available as an addendum, entitled, "An Uncharted Learning Process at Navajo Community College". The supplementary report describes some of the unseen, ambient, positive results of the work of a dedicated faculty and staff that might otherwise have gone unnoticed. Some idea of the hours of committee meetings, conferences, orientation workshops, field trips and visitations, as well as case studies of students' accomplishments that would not ordinarily become a matter of record is included in this compilation. The survey staff hopes by this means to give a fairer picture of the tremendous achievement it feels Navajo Community College has made, in spite of oppressive odds, and, by the same token, to confirm what it feels has been outstanding judgment on OEO's part in choosing to support such an extraordinary experiment.

At the same time, it is necessary to point out that the College operation, though it completed the calendar covered by this report on June 15, has since been busy remedying many of the areas where it was aware deficiencies existed: a catalog has been printed, a policies handbook has been approved and published, a sophisticated computer-based information and record system has been established, and the newly-created Navajo College Council and its committees, which bid fair to stabilize the entire operation, is functioning with almost unexpected efficiency and success.

The only consistent claim to innovative uniqueness that the College has ever made is the fact that it is controlled by the people -- by Navajos. The one overriding process at work during the past year has been that -- the progressively increasing assumption by Navajos of their roles and responsibilities in this

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pattern of indigenous control. Many of the problems and tribulations, we feel, were the results of the Indians' very patience with an experiment to see if partial Indian control would work. Whatever the consequences of that experiment, the Navajo authorities, by policy and the ordinary course of events, will in fact be in almost full control of their College this fall. Only two Anglos remain in any central positions of distinctly administrative authority -- and the mode of operation contemplated, especially as it relates to the way in which the College Council and the Board of Regents will articulate, could redefine both these positions -- the Dean of Instruction and the Chancellor -- into a staff/service modality. The prospects look bright that this new configuration will not only work, but that it will work so well that both the Navajo people and OEO will have proved that opportunity -- economic, educational, or social -- is no opportunity at all, unless it is an opportunity for self-determination.

In the original proposal submitted by PTTA for this evaluation, a rather ambitious but orthodox statement of work was delineated. The attempt was to be made to examine seven areas of college operations and service against typical junior college standards of accreditation, using typical methodology. The areas proposed for the study were:

1. Administration and Financial Support
2. Community Services
3. Curriculum and Instruction
4. Students
5. Aims and Objectives
6. Special Problems Relating to Rural, Isolated Campuses
7. Bi-Cultural Education

Seven continuing consultants, each an expert in one of the areas under study, were to be engaged to accompany the team on periodic visits and to advise the project generally. Several constant populations were to be canvassed periodically to sense attitudes and perceptions; an off-campus sample of Navajos was to be identified for making comparisons; a measurement of the psychological, sociological and economic impacts of the College on the surrounding community was to be made; and other in-depth analyses of sectors of operations commonly associated with junior colleges were to be attempted.

Very early in the evaluation, even before classes convened for fall semester, it became apparent that the basic address to the evaluation would need to be changed substantially to be of help to the College and OEO. The community served by the College was so scattered geographically that the ordinary sense of the term "community" became almost meaningless. The information system of the College was inchoate and lacked uniformity; and aims and objectives, curricular programs and techniques, and the organizational format so experimental that a major portion of the work contemplated had to be revised in order to be made viable.

After meetings with the Board of Regents, administration and faculty, a revised schedule of work was drawn up and implemented. Information was to be derived from seven "need" areas:

1. Organization
2. Budget and Finances
3. Communication
4. Students and Student Services
5. Curriculum
6. Special Services
7. Planning

Such information was held to be most useful to the College and was thought able to provide a "developmental" evaluation, i.e., would extrude data and illumine problem areas which the College could immediately treat as worthy of prompt or delayed attention. To a large extent, the data produced under this arragement constitute the substance of this report. That they have been useful to the College, we feel, is a matter only the College and OEO can verify. Certainly no one makes the claim that the information produced solved, once and for all, a major problem at the College. Yet there is unmistakable sentiment among those who observed the evaluation that its procedures did indeed center on the critical areas of concern, especially in respect to the questions of finances, communication, organization and instructional approaches. In any event, this is the record of an evaluation which was indisputably unique: an assessment of the total program of the first institution of higher learning on an Indian Reservation in this country. It should be read and considered in that perspective.

I. INTRODUCTION

"From the viewpoint of what makes a modern civilization work, Indian culture appears hopelessly irrelevant."

Time Magazine, Feb. 9, 1970

Whatever else the foregoing statement says, it reflects the kind of syntactical trap by which many a program of social action has failed and is yet destined to fail in this country. What the statement says in fact is that what "makes" a modern culture does not "make" an ancient one, or that two different cultures do not necessarily relate to each other. This is a fact so obvious that it may seem ludicrous to voice it, and it is not so important that we miss the obviousness. But it is both dangerous and tragic that we initiate gigantic human enterprises on the thes s that a declaration such as that above represents a truism, first, about what the real problem is, and two, what the means are by which the problem can be ameliorated.

We assume that the basic Indian problem is an inability to share in the means to realize the ends of life as fully as non-Indians do. And that is probably correct enough, as a basic premise. Any extrapolation beyond that, however, especially if it relates to a further assumption that we know what the ends of life, both immediate and remote, should be, probably already begins to dislocate our logic. And when we begin to project how these ends are to be achieved, we fall into the further trap of meliorism, a dependence on the conviction that what we are doing is right and what we are doing can be transplanted as a modus operandi to any given construct where similar elements seem to be operating.

If the Indian culture is irrelevant, to what does it not relate? And if it needs to relate to something it does not now relate to, is it because of some innate deficiency on its part, or a deficiency on the part of the entity to which it is thought it should relate? Should the Indian culture be diluted to accommodate the Anglo culture or should the Anglo culture be reconstructed to admit the Indian? Or does there need to be a relationship at all? Is the only relevancy required an internal one? Should the Indian culture be relevant only to itself, to elements within itself and are the only other relevancies (relationships) an accident that it

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happens to exist with another culture (the Anglo) and that it needs to draw on the same resources as that other culture for the means of life?

These are big questions. They relate as well to every sortie in the war on poverty which involves minority cultures as they do to the attempt to set objectives for a demonstration community college in an isolated corner of Arizona. For no matter what the validity of any other action at work in the process of social engineering is, one supervening action has overwhelming validity -- the act of investing money. We make available money, but we cannot let it go at that. Even if we provide money to people who never had it; even if we provide money (maybe their own money) to people with instructions to use it in a different way than ever before; even if we provide money to people to demonstrate that our attitudes toward money may be erroneous, we will insist to the death (of somebody) that the money be spent in ways that we will understand and approve; that will produce the things we want to see produced; that will console us with the assurance that the act of giving was not pure giving -- that something had to come back to us.

There is nothing reprehensible about the attitude that says, "Do it your way, but be certain that I will approve." It is bad logic, not immorality, but it is crucial and it just could serve as the focus where some understanding of real problems could reveal themselves.

Consider the following:

One of the most characteristic features of the Navajo culture is strong dependence on the family unit. This is no cursory observation -- it is anthropological fact: "the basic unit of economic and social cooperation is the biological family". [1] More than that, the Navajo has an intricate system of ever-widening social and economic articulations that are based upon, and extend the family unit:

> The worst that one may say of another person is, 'He acts as if he didn't have any relatives.' Conversely, the ideal of behavior often enunciated by the headmen is, 'Act as if everybody were related to you. [2]

Now, if we are poised to invest in a project which seeks, at the very least, to involve Navajos in any meaningful way, no matter what the project is, it seems logical we should try to support, we would try to emphasize, Navajo opportunities to work with relatives.

1, 2 Kluckholn, Clyde, and Leighton, Dorothea, The Navajo, Doubleday Natural History Library Revised Edition, 1962. p. 100

Yet, the Erickson evaluation of Rough Rock Demonstration School criticized the hiring of relatives by program personnel as nepotism,[3] and the special conditions of the FY 1970 contract with Navajo Community College include a stated proscription against hiring relatives:

> All personnel employed under this grant shall be subject to the applicable OEO Personnel Policies and Procedures. Individual cases where the NCC President, Personnel Selection Committee, and Board of Regents believe that a valid reason for a waiver of OEO "anti-nepotism" regulations exists, NCC shall request a formal waiver as provided in OEO regulations.[4]

Consider yet another dilemma:

One of the most fundamental bases for developing any educational program is a knowledge of the needs of students. It will dictate the objectives, the techniques, the experiences and the evaluation of results which we will include in our program. If you essay such an understanding, what do you do if there is absolutely no way to assess the needs of the students? In a sense, this is precisely the situation which obtains in the Navajo setting. In some cases, it is so absolute a condition that you may not be able to sense the need produced even by a physical injury that would be catastrophic in the non-Indian culture. It is as if, literally, a man comes to a doctor with a leg that X-rays show to be badly broken, but the patient shows not a single symptom of motor impairment.

The BIA mounted a study to determine the bases on which mentally retarded Navajo children could be identified:

> One of the most interesting results of the diagnostic studies and staffing of the youngsters is the almost complete absence of that pattern of learning and behavior characteristics which are so frequently found among some brain-injured and mentally retarded non-Indian children.
>
> In general, this pattern of characteristics may be described as follows: A hyperactive acting-out behavioral response pattern, forced responsiveness to stimuli, reverals, rotations, perseveration, short attention span, impulsivity, distractibility,

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[3] Office of Economic Development, Evaluation of Rough Rock Demonstration School, Washington,D.C., Mimeo 1969. Chapter 3.

[4] Special Condition, CAP Form 29, Grant No. 8341. p. 1, par. 4.

visual-motor and visual perception problems, immaturity dissociation, and disturbances in figure-ground relationships. Language and speech behavior frequently demonstrates clinical evidence of dyslalia dysarthria, clutter and/or stutter symptoms. Expressive speech is frequently characterized by evidence of infantile perseveration, substitutions, omissions, and a wide variety of articulation problems. Neurologists find these youngsters are not oriented for time and space, and are unable to resolve double simultaneous testing or to transpose left and right and have difficulties in fine and gross motor coordination, constituting a common problem for the learner and the teacher. [5]

Understand that half of the Navajo children in the study had abnormal electroencephalograms and at least three had other evidence of brain injury. Now consider this stunning intelligence:

The group of 56 youngsters (Navajo) studied in the particular project does not fit this pattern. In general, they are quiet, soft-spoken and well-behaved and presented no problems of control even when waiting in the halls of the hospital for as much as two hours at a time for various medical examinations. Only one child was identified as having problems in right-left orientation. The audiologist found a minimum of articulation defects, no evidence at all of central language disorders, clutter and/or stutter problems...one must assume that this particular group of youngsters does not share the specific learning disabilities of their mentally retarded, brain-injured, non-Indian counterparts.

--what specific kinds of life experiences in the Navajo culture eliminates or ameliorates the results of damage to the central nervous system to the point where the results of the damage are not demonstrable in the clinical setting. (?) [6]

What, indeed? If you cannot see any evidence of dysfunction, even when there is a physical damage to the organism, how are you going to proceed with clients who are eminently fit and normal?

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[5] United States Dept. of the Interior, Bureau of Indian Affairs, "An Interdisciplinary Approach in the Identification of Mentally Retarded Indian Children", June, 1965. pp 11-12.

[6] Ibid, p. 12 (question mark ours)

Can you trust instruments, statistics, or your own judgment to diagnose needs, aptitudes, achievement? Can ordinary responses to situations and questions be accepted as valid? More importantly, are your own behavior, action and responses being perceived, and interpreted in the same way that you are certain they "should" be, after a lifetime of verification by your non-Indian contacts?

The answers to these questions would be monumental in their significance, because they would be answers to questions which are vital in dealing with any minority group. And the social revolution underway in this country at the moment is a revolution of minority peoples. Anything we (those of us who control the means) try in the way of improving the quality of human life for anybody must first be subjected to such difficult questioning. For it does not matter how liberally conceived, how much inherent goodness commends a project; unless we can make some brief with the unknowns that escape our consciousness, or frighten us, or are forgotten in the first encounter with "rational" thought, we will be wasting our time, or worse, aggravating what may already be a tragic situation.

One final apostrophe in this regard.

> North American education, among other things, is a series of rituals, a series of rites of passage. From kindergarten to grade twelve or fourteen, the child 'passes through a multitude of statuses and plays more roles. The result of the whole process is the development of a particular sort of individual...who exemplifies and reflects the values of (North American) society, and (who is prepared for) urban, industrialized, middle-class society.
>
> But what would happen if we were to take this ceremonial system out of its context, North American middle-class society, and place it in a wholly or partly alien context such as an Indian reserve? The answer is that unless there were community support for it, it would fail. Let me stress this point. It would be the rite of passage, the rituals recognized and enjoined by middle-class society that would fail; not the Indian student. [7]

Studies indicate that on a measure such as the California Achievement Test, the Indian student usually starts out ahead of his white peers, then gradually falls behind in his achievement. Fourth-grade Indians

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[7] Fisher, A.D., "White Rites versus Indian Rights", Trans-Action, Vol. 7, No. 1, November, 1969. pp. 29-33.

who were found to average 4.3 on achievement tests when their white counterparts scored only 4.1 had by the eighth grade been surpassed by white students, who achieved an 8.1 average while Indian students had only 7.7.

Test scores consistently decline between grades five and seven. In similar studies with Plains Cree, Blackfoot, Sioux, Kwakiutl and Blood Indians, the pattern of slumping achievement-test scores and age-grade level retardation is consistently repeated. "It appears that some sort of difficulty arises between the school and the pre-pubescent-pubescent Indian." [8]

It is neither surprising, when one considers the school as a rite of passage, that such a difficulty is encountered, nor is it difficult to reason why. Anglo students move through the upper grades of elementary school and high school in tandem with a series of other institutional rituals and events which not only support, enrich and give meaning to the rituals of school, but are also perceived as goals toward which success in school advances them. There is Little League, the first date, permission to stay out at night until a late hour, football games, club memberships like Boy Scouts and Rainbow, learning to drive and permission to use the family car, the junior prom, commencement, preparation for further education at College, and a universe of work and jobs. What can Indian students identify with in terms of such rites of passage? In an environment which has no towns, few cars, no street lamps, no drug stores, no theatres, and where the work to be done is a limited range of jobs restricted to mainly maintenance chores, to what can Indians relate? What is urgent enough in school as a passport to other rituals and ceremonies to make the student wish to stay? The answer is, practically nothing. At least not in a school modeled along middle-class Anglo lines.

> The Indian student grows up in a particular society with its own particular role transitions and in the presence of or absence of appropriate ritual recognition of these changes. Since the expectations about ritual and about role transitions held by any society and recognized as legitimate for that society are peculiar to that society, and to part-societies, at any time the school, as a rite of passage, may become inappropriate to members of a particular society that differs from North American Middle-class society. This is what seems to happen to the Indian student. [9]

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[8] Ibid., p. 32.
[9] Ibid., p. 32.

Fisher relates the results of some studies with Indians regarding vocational choice which, in large part, was replicated by similar testing of career choices of Navajo students at Navajo Community College. Young Blood Indians were asked what they wished to be doing for a career or vocation when they finished school. The most popular choices were as follows: ranching, auto mechanic, carpenter, bronc rider, haying and farming. All of these can be learned and practiced on the reservation without going to school. They choose these occupations for two important reasons: knowledge and experience, or, in other words, experiential knowledge that they already held. Among Blackfoot drop-outs and stay-ins, a similar pattern emerged. They, too, chose occupations that were familiar to them, even if they pertained little to academic life. At Navajo Community College, as described later in this report, almost all testing on vocational preference was invalid, since most of the occupations treated could not even be visualized by the students. It is questionable that they even knew what the words used to indicate some occupations meant, let alone saw or had experiences with practitioners of such occupations.

This report concerns the observations made and conclusions drawn during a year-long study of Navajo Community College at Many Farms, Arizona. The College was opened in January, 1969, the result of a long-standing wish of The People for an institution of learning beyond the high school level, a combination of government, Tribal and private funding, and the recommendations of a feasibility study done by Arizona State University some years prior to the opening of the College.

It is problematical whether the founders of the college intended it or not, but the experience verifies that, except for one or two important departures, the expectation was that in most of the particulars that count, a college not much different from Anglo community college models be established. The feasibility study, in its recommendations for organization, financing, a governance and curriculum, does not differ markedly from one that might have been done for San Diego, California or Keokuk, Iowa. The administrative organization, the organization for learning experiences, and the objectives of the program, when specified, are not much different from those of Oakland, California, or Phoenix, Arizona. Yet when one considers the absolutely chasmic differences between the quintessence of the Indian culture and the Anglo civilization, how different does the approach to education need to be relevant -- to Indians? The main body of this report documents and describes some of the processes at Navajo Community College, which, while integral to the successful operations of an educational institution, have not even begun to address themselves to this question, while other processes, begun with a certain definite persuasion, were aborted, and had to be drastically modified or abandoned because the relevancies of two different cultures were antinomially poised against each other.

In any case, we are involved here in an endeavor, the success of which depends in an absolute way around our ability to be aware of, to understand and to capitalize on cultural differences. We have pointed out three basic differences between the Anglo and the Navajo (Indian) cultures: (1) surpassing family integrity, (2) invisibility of deviations, even catastrophic physical deviations; and (3) the almost complete indifference of the Indian culture toward the Anglo educational institution as anything viable, worthy or useful beyond the primary grades. These are real differences, and they may be only the indicators of an infinite number of related other differences which make the problem of attempting to improve the quality of life for Indians impossible in the hands of anyone besides the Indians themselves.

This discussion of titanic cultural conflicts is still simplistic. It leaves the impression that one can generalize across tribes, across age groups and across regions about the Indian culture. What we have seen and what we know about the actual, reservation situation emphasizes the fact that it is hardly that simple. The section following discusses some of the historical framework in which both the cultural differences discussed here and the attempt to establish a College meet in almost irreconcilable animosity.

II. HISTORICAL PERSPECTIVE

In Harry Wolcott's "Blackfish Village" Kwakiutl study, he mentions in passing the response by students to the essay topic, "What I Would Like to be Doing Ten Years From Now". Almost all of the students thought they would be in and around their villages.

This raises the overwhelming question: are the Indians to continue living on isolated reservations, or is it inevitable that the reservations will disappear and Indians will be absorbed into the geographical mainstream of the white culture?

The answer to that question, if it can be answered at all, dictates the only final answers that can be had as regards the methods, approaches and program one whould need to invoke to run a successful post-high school program in the indigenous setting. Because if the reservations are to remain as autonomous jurisdictions and most of the inhabitants remain there, the answers to what kind of education they will want or need will be at least one universe and perhaps 250 centuries away from the kind of education which will be required if the reservations were to disappear tomorrow. Meantime, no one doubts Indians are at a point of transition, the question unanswered, and thousands of young Indians caught in any agony of unknowing and indecision.

A trenchant point in this regard is made in the Waxes' study of the Pine Ridge Sioux. They state that education and being a good Sioux Indian are two separate processes, if becoming a good Indian is a process at all. They say that the full-bloods think that:

> education harms no one, but on the other hand it has almost nothing to do with being a good person.. That a child could be educated to the point where he would be critical of his kin or attempt to disassociate himself from them is still beyond their comprehension.[10]

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[10] Ibid., p. 33.

It is difficult to determine the strength of the influence of the traditional culture as it works upon the Indians who move about the reservation, or more particularly, how it operates against the aims, ambitions and dreams of young Indians who enroll at the College in Many Farms. It appears that one can make superficial and perhaps not significantly erroneous judgements about certain types of Indians. The expatriate Navajo, for instance, who left the reservation early, went to college and earned a degree and is now back on the reservation teaching, or earning a livelihood in some other professional or semi-professional field, can be accounted a liberal modern, fairly well acculturated to white man's ways, ethics and manner of thinking. The ambitious Indian entrepreneurs, likewise, even if they have not ventured far into the white man's culture, but stayed near a populated area such as Shiprock, Gallup, Window Rock or even Ganado, to open a small business or enter tribal politics, and succeeded, are prototypes of Indians who have forded the cultural gap and, in their easeful handling of transactions with whites, appear to have somehow diluted or adapted the effects of their tradition. Some young people, too, who have had the opportunity to make frequent trips to cities like Albuquerque, Tucson and more distant places, who carry transistor radios and listen to the Creedence Clearwater Revival or the Beatles, have been infected with a torn loyalty between the new vision and the old precepts, working from conditioning and teaching within them. And there are the old Navajos, some of whom may never have seen a white man, who still live supported by a purity of validation that comes only from hard work, personal honesty and an abiding desire to fill up the vacuum between man and earth with human deep-sea sound and hold it to the ear of God.

These are artificial stratifications, and at some subconscious or more overt level, even they overlap. The Indian professional, college-trained, may still, the reasons perhaps unknown even to himself, go first to a medicine man before he goes to a hospital to be treated for suspected appendicitis. The Indian nurse, thoroughly professional, may unwittingly neglect to care for a man in her charge in the hospital, because somewhere instinctively, overriding any intervention by logic, she believes that men are supposed to be brave and care for one another. And the Navajo student may find that he enjoyes his energetic and dynamic Anglo teacher immensely, but cannot explain why he does not go regularly to his class, though anthropologically it is clear that the traditional distrust of authority from a demonstrative person has sedimented down into his consciousness from generations past.

On the surface, it would appear to be a minor, or at least not a serious problem, this interface between cultures. One provides for an affirmation of a pride in the old tradition, but outfits the student for the new adventure of assimilation into the dominant, advancing civilization. Theoretically, after a period of mid-passage, recidivism into the old folkways, or more probably, adaptation to the new culture, predominates and the lines and goals of the movement become clearer.

But how does one make mid-passage easier? At the ultimate extreme, can one so equip young Navajos (or Hopis, Zunis, etc.) so that they are both fully developed, vital Indians and fully realized, vital modern Americans? Because some have made it, it is easy to be deluded into thinking that the ways are simple. But those who have made it may not only be relatively few in number, but may be exceptional personalities in the bargain.

We think one has to make the assumption that the older culture will need to mesh more closely with the new. With the increased mobility, communications and opportunities available to them, young people, torn as they may be with the choice, are likely to opt for the cities. The reservations may remain, but they will become hallowed enclaves for the old, the bulk of the population remaining there aggregating themselves around the reservation's own yet-to-come population centers, however few, which will ultimately exhibit all the cachets of outlander towns: the drug stores, theatres, red lights, billboards and all.

Before that time comes, a staggering task faces the educators. They must arm the young with the true strength of a magnificent ancient doctrine, to use in a new setting that almost predaciously is set to misunderstand, mock, ridicule, devalue and devour it. This is not idle rhetoric. To be caught in the conflict of two almost antagonistic cultures is incomprehensible to any white, but the statistics that represent the consequences of that conflict are not. The life expectancy of Indians is 44 years, compared to 71 for white Americans. Average schooling is 5.5 years, the average income on the reservation only $1,500 per year. (On the Navajo and Hopi reservations, it is only half of that!). Unemployment ranges from 20 to 80% from the wealthiest to the poorest reservations. The suicide rate among Indian teenagers is three times the national average, and the incidence of alcoholism is astronomical: on one Midwest reservation, 44% of all the men and 21% of the women were arrested at least once for drunkenness in a span of three years. [11]

Oriental cultures which have been transported to the United States usually cluster in the largest metropolitan centers and retain an inbred isolation and integrity by virtue of a common religious ethic that is not widely at variance with the dominant culture. To a large extent, at least until recently, this is also true of the Mexican-American Catholic culture and the Baptist black culture. The antagonism between these cultures and whites has been engendered mainly by a have/have-not dilemma: for several reasons, prejudice among them, whites have denied minority groups access to the means for realizing the ends

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[11] Time Magazine, "The Angry American Indian", February 9, 1970. pp. 16-17

of life. While history recounts that the Indian has been the victim of similar avarice by the white man, he is a completely different phenomenon as he relates to the economic and religious development of this country.

There is no word or phrase in Navajo language which could possibly be translated as "religion". Their world is a whole, every daily act colored by their understanding of supernatural forces, ever present, ever threatening, always affirming or denying. And as a result of that kind of view, commercialism, economics and the accumulation of wealth in the ordinary sense does not figure as a separable entity in the tradition. Nor do the ordinary conceptions of good and bad, morality or immorality, and life and death.

Perhaps the closest corollary to the Indian situation, at its most traditional, is Tibet, until recently almost completely sequestered in Mongolia from the rest of the world and now, for all practical purposes, swallowed up by an involuntionary culture in the form of Chinese Communism. (Indeed, Hopi children are still born with the "Mongolian spot" at the base of the spine.) [12] But we only deal with Tibetans, if we see them at all, as a super race of gurus, enlightened and masterful, smiling knowlingly at a world which reveres and idolizes them. Yet the American Indian and the Tibetans may be races from the same source.

It is awesome to contemplate the age of the Indian tradition on this continent. Canyon de Chelly, where one will probably stay if he visits Navajo Community College, was peopled in 348 A.D., [13] when Christianity was still in its infancy. The ancient Chinese classic, Shan Hai King, compiled about 2250 B.C. (sic!) describes a voyage across the "Great Eastern Sea" and a two-thousand mile journey down the length of the land beyond. "Long regarded as a book of myth, it is now asserted to be an accurate geographic description of various landmarks in America, including the "Great Luminous Canyon", now known as Grand Canyon. [14] And Oraibi, on the Hopi reservation, must certainly be the oldest continuously occupied settlement in the United States, even if one ignores the claims to three successive ruins below the present village and accepts 1150 A.D., the latest date certified by tree-ring chronology, given for its establishment.

And it would be comforting if the living traces of this great culture no longer existed, no longer manifested themselves in 20th

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[12] Waters, Frank, The Book of the Hopi, Viking Press, New York: 1963. p. 116.
[13] Look Magazine, "America's Indian", 34:11, June 2, 1970.
[14] Waters, op. cit., p. 116.

century interpersonal transactions. But they do. There are rituals, dying, perhaps, but still practiced by elders in the Southwest, that do not differ at all from the same ceremonies as performed, or believed in, a thousand years ago. Isolated with incredible completeness until well into the nineteenth century and pretty much ignored until almost midway into the twentieth, the Indian tradition we are observing at work in Arizona streams in an almost unbroken line from the first shimmering source, sometimes completely suppressed by a modern defense mechanism, sometimes leaping out violently to reject our best-intentioned largesse, but most times, probably, exerting itself subtly, silently and relentlessly for or against a force which we have innocently placed in its path.

How strong is this tradition? Where does it manifest? In whom? And when? How can one take it always into account? And what are the penalties for ignoring it?

III. TRADITION AND THE COLLEGE

It is early morning. Bright and sunny, but still cool. You feel like shouting, you feel so good. A young Navajo walks by, and you bellow the most loving, the most affectionate "Good morning!" to him. He says nothing, puts his gaze steadfastly on the ground before him and walks on. You might repeat your cheery expostulation fifty times to fifty Navajos and get the same disappointing response before you would think to inquire whether there was anything wrong with your behavior. The fact is, none of the Navajos to whom you bade such an effusive matin probably judged you in any way, but by the same token, probably none could understand your ebullient indulgence, either. Navajos just do not relate positively to hyperactive manifestations. They are quiet, and they associate quietude in humans with wisdom, experience and awareness. You have just crossed the cultural gap.

A thousand times, in a thousand ways, if you are to live and work among the Navajo people, you would come upon that mysterious propensity in them, the thing that is the Navajo, which you will not understand and, unfortunately, which you will probably misinterpret. It has to do with the basic premises, the basic values held about life. And if one assumes that at this late date, the Indian should be acculturated enough, or infected enough, by the white culture to have lost his valuation of these "alien" tendencies, one does not appreciate how hermetically and absolutely the Indian tradition has been sealed off from the Anglo influence. The silence, for instance, which the Navajo associates with tranquility and wisdom, and by which demonstrative effusions make for him the objectionable contrast is recounted as the hallmark of the ideal Egyptian citizen between the 16th and 18th centuries B. C.:

> The key word for the developed spirit of this period was 'silence'...As objectionable contrast to the silent man, the texts offered the 'heated' or 'passionate man, who was loud of voice'. [15]

In another connection, we find Kluckhohn reporting about modern Navajos:

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[15] Frankfort, Henri, et al., Before Philosophy, Penguin Books, Baltimore, Md. 1968. pp. 125-126.

> Like produces like and the part stands for the whole. These are two laws of thought almost as basic to Navajo thinking as the so-called Aristotelian "laws of thought" have been in European intellectual history since the Middle Ages. [16]

Speaking of the transition period between the Middle Kingdom and the Empire in Egypt, Frankfort says of these people of 3000 years ago:

> In similar manner we explain the curious figure of thought pars pro toto, 'a part can stand for the whole'; a name, a lock of hair, or a shadow can stand for the man because at any moment the lock of hair or shadow may be felt by the primitive to be pregnant with the full significance of the man. [17]

The point here is that when we are addressing ourselves to Navajo or other Indian youth as teachers, introducing abstractions not only in mathematics, say, where the relationship between identities is a real one, but in the social studies, in psychology, in politics, we may be confronted, in most of our listeners, by a mode of thinking that appears to be contradictory to ordinary logic and which does not resist, but cannot even admit, knowledge of the phenomenal world that is based on a division between subjective and objective:

> We have hitherto been at pains to show that for primitive man thoughts are not autonomous, that they remain involved in the curious attitude toward the phenomenal world which we have called a confrontation of life with life. Indeed, we shall find that our categories of intellectual judgement do not apply to the complexes of cerebration and volition which constitute mythopoeic thought. And yet the word 'logic' as used above is justified. The ancients expressed their 'emotional thought' (as we might call it) in terms of cause and effect; they explained phenomena in terms of time and place and number. The form of their reasoning is far less alien to ours than is often believed. They could reason logically, but they did not often care to do it. For the detachment which a purely intellectual attitude implies is hardly compatible with their most significant experience of reality. Scholars

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[16] Kluckhohn and Leighton, op. cit. p. 312.
[17] Frankfort, op. cit. p. 21.

> who have proved at length that primitive man has a 'pre-logical' mode of thinking are likely to refer to magic or religious practice, thus forgetting that they apply to Kantian categories, not to pure reasoning, but to highly emotional acts. [18]

The Indian in front of us, in our classroom, may be using a completely existential mode of experiencing, through the emotional center, and our heavily weighted intellectual approach may only be confusing him, even while it titillates us. Understand, there is no more real approach to knowledge than through the emotions: this is the basis for the white man's frantic pursuit of perceptions through marijuana, LSD, psilocybin, Zen, Tibetan "meditation in action", and the rest. It may be the unconscious reason why he is so interested again in the other cultures, the black, the brown, the yellow, and the Indian. He wishes 'mind-expanding' experiences which go beyond the narrow associative thinking which imprisons him; he wants to know life as it really is, in this moment, now, as it feels, not how he ordinarily sees it, through a screen of mechanical associations that have been taught him, by parents, by books, by conditioning.

Let us try to mention a few more examples of the ingrained Navajo "view of life" and see how it operates in the context of a college that tried to reconcile those views with another view of life. Item:

> Too often white speakers employ phraseology, idiomatic expressions, similes and allegories in delivering discourses which must be extemporaneously translated, that baffle and confuse the native interpreter. The result is that he either misinterprets due to misunderstanding, or says something entirely at random to avoid embarrassment to himself.
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> Use of abstractions, similes, allegories and idiomatic expressions in speaking should be minimized, and entirely avoided, if at all possible. Instead of saying 'incidence of tuberculosis on the Navajo reservation reached a new high in 1942, after which a sharp decline was reported. In view of this turn of events, a reduced medical staff will suffice to maintain the Navajo population in 'tip-top' condition for the duration' the White speaker would be better understood, and a better interpretation would result if he said something like, 'one year ago a great many people in the Navajo country had tuberclosis. Before then there were less people with tuberculosis, and since then there are not as many people with tuberculosis, it is said.

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[18] Frankfort, op. cit. p. 19.

> Because there are not very many people with tuberculosis now, less doctors can take care of the whole Navajo people and keep them well until the war is ended.' [19]

Bear this point in mind as you imagine yourself an instructor in psychology at Navajo Community College attempting to convey the idea of compensation or defense mechanisms in human beings. No abstractions, no similes, no allegories or idiomatic expressions.

'Formula 3', as Kluckhohn reports it in the Navajo view of life, is avoid excesses.

> Even such everyday tasks as weaving must be done only in moderation. Many women will not weave for more than two hours a day; in the old days unmarried girls were not allowed to weave for fear they would overdo, and there is a folk rite for curing the results of excess in this activity. Closely related is the fear of completely finishing anything: as a 'spirit outlet' the basket-maker leaves an opening in the design; the weaver leaves a slit between the threads; the singer never tells his pupil all the details of the ceremony lest he 'go dry'. Singers also systematically leave out transitions in relating myths. This fear of excess is reflected also in various characteristic attitudes toward individuals. There is, for example, a folk saying: 'If a child gets too smart, it will die young.' The distrust of the very wealthy and very powerful and the sanctions and economic practices which tend to keep men at the level of their fellows have already been mentioned. [20]

No excesses, no abstractions, no similes, no allegories, no idiomatic expressions, no competition; don't get your students too smart, and never completely finish anything. So teach, brother...

There is the suggestion here of hyperbole, that we are making an exaggerated case. And we have already intimated that accepting the thesis that one can generalize about the strength of these influences operating in any given Navajo individual is dangerous. Yet there are certain gross phenomena, large processes and events, which baffle us as we try to reason logically about them, that are seemingly explained when one remembers the kind of facts -- truths about the Navajo tradition, if not the Navajo individual -- which we are citing.

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[19] Kluckhohn and Leighton, op. cit., p. 291.
[20] Ibid., p. 306.

A case in point. In mid-spring at Navajo Community College, a group of faculty, mostly Anglo, conceived the idea of sending some students to Alcatraz Island, recently occupied by Indians. The administration of the College never definitely opposed the plan; in fact, offered enough encouragement, in terms of conditional financial and logistical support, to cause the interested faculty finally to attempt the trip. It was to be undertaken during Easter week, the spring recess. It did not eventuate until several weeks later, when the students should have been in class. No matter what the success or failure of the trip ultimately amounted to, students left on the reservation quit attending classes, since their peers were absent, too, and when the contingent returned, it became apparent that some, if not all, of the Anglo faculty who had encouraged the trip were non gratae.

The vacillation of the administration, in terms of now supporting, now discouraging the trip is incomprehensible in the ordinary view, yet it is thoroughly in keeping with the existential "cause-effect" mode of thinking typical of the Navajo. Until a thing happens, as a Navajo, I cannot tell you how I will feel about it, is about the summary view. In the case of the Alcatraz trip, the Navajos in charge obviously knew how they felt once the trip was made. This is an oversimplification of the events surrounding this particular phenomenon, but it is a pointed case of the manner in which a seemingly "irrational" approach to a problem may be the most obviously logical rationale — if one remembers the Navajo way.

Another case in point. In a questionnaire given to students at NCC, a number of faculty, again mostly Anglo, were reported by students to be popular, interested, and to some extent even idealized by students. These were faculty whom the administration regarded as "agitators". They spent a great deal of out-of-class time with students, worked hard, but also appeared to be instigating political action and involvement on the part of some students. It is interesting that despite the fact that students felt these teachers to be very popular with them, attendance checks revealed that students did not attend the classes of these "popular" instructors with any more frequency that they did the classes of other teachers, and in some cases, attended less frequently. Why? Video tapes of one of the most popular Anglo instructors show him, in class, to be very energetic, talking rapidly, moving about quickly, using language not vastly different from what his New Yorkerish background would have predisposed him to use with undergraduates at Columbia or Harvard. Did the students stay away because they distrusted his passionate, hyperactive deportment? One wonders.

More importantly, this same popular teacher was one of the most active in generating out-of-class activities on the part of students. Was it because he felt an innate sense of failure in class, as verified by absenteeism in his courses, and sought validation among students he knew he could encourage to transact with him in political causes and demonstrations? This is precisely the explanation offered by a colleague with a long experience teaching in the Indian country.

The irony of it is that the very qualities which would have made this young man a great teacher in the Anglo setting were the very qualities which insured his failure in the Indian classroom: energy, deep interest in students, verbal competence, intellectual involvement, hyperactivity, and the rest.

This is admittedly a superficial and over-simplified construction of the cultural framework which we feel is the most important single factor operating at Navajo Community College. But it is the sine qua non of the whole enterprise which the Navajos and OEO are attempting. Unless OEO and other interested parties recognize the difference in approach, in technique, in organization, in operation and in flavor which are necessary to make an effort such as this succeed, they will not only be disappointed and frustrated at the results, they will unwittingly be actively contributing to its failure. This experiment can yield invaluable insights in the government's plan to help other minority peoples, but one of the bases for assuring those insights is the preeminent insight itself: these are not Chicano people, not black people, not white people. They are Indian people, retaining intact in countless ways a way of life that was a magnificent tradition in Arizona 250 centuries ago. They are now in transition, caught between two cultures and desparately fearing they may have to abandon their own to another perhaps inferior culture in order to survive. To recognize the fantastic differences in the Indian's approach to life and reality could produce an educational endeavor unlike anything seen on the American landscape before, a vehicle to reintegrate the Indian as a unique individual to take his place, as an Indian, in American society. To ignore these basic differences is to do so at the peril of destroying the ultimate human impulse -- conscious love -- in all of us.

IV. THE COLLEGE: FACILITIES AND SETTING

The Navajo Reservation comprises 25,000 square miles, an area larger than the state of West Virginia, located in three states: Arizona, New Mexico and Utah. One reaches Many Farms by jetting to Albuquerque, hopping a Frontier Airlines Convair 580 to Gallup or Farmington, then renting a car and driving for another two to two-and-a-half hours to the college site. Because the weather is sometimes freakish, and the 580 bounces its passengers about rather inhospitably, one might drive the 250 miles over good roads from Albuquerque, but it will still take the better part of a day to get to the reservation. From any place.

Once within the reservation, the shortest distance between any two points is sixteen miles, and when you arrive there, there may only be two taciturn Navajos staring into the red dust in front of the trading post. Many Farms is over 100 miles from Gallup, almost 140 from Farmington, and once you leave New Mexico, there is little that will be familiar in the way of a town. On the eastern side of the reservation, Window Rock, the tribal headquarters, together with the settlements of Ft. Defiance, St. Michael's, and Ganado represent the largest concentration of people or facilities on the reservation and these are within 45 miles of Gallup. After leaving Ganado, only Chinle, 37 miles away, and Many Farms, about 53 miles, contain as many as several hundred people or services to accommodate visitors, until you reach Shiprock, about 130 miles north and east. Most of the 125,000 Navajos who live on the reservation live in hogans or clusters of hogans off the four main paved roads which cross-cut the area, accessibility to their living quarters a matter of negotiating dirt roads that become seas of mud with every rain. The Navajos live in scattered patterns, it is said, because long ago it was decided not to promote propinquity, as it breeds unwanted dependence, and because it prevents decimation of the tribe, in the event of attack by the white man.

Many Farms is located at an elevation of about 6,000 feet, and it is flat. As one Indian put it, "on smoggy days, you can only see 150 miles." The "table lands...cut by sage-floored valleys...treeless wastes...canyons cut deep into red or orange or red-and-white banded sandstone masses and wind-sculptured buttes of passionate colors" are apt to submit to poetic palpation but rarely; the land is brutal in its relentless attempts to drive men from it. Vegetation is sparse, and there is little to hold the thin soil in place. Sandstorms rage when the wind is high and there is no rain. When rains come -- and there is little rain -- it comes in bursts, roaring down the gullies, flash-

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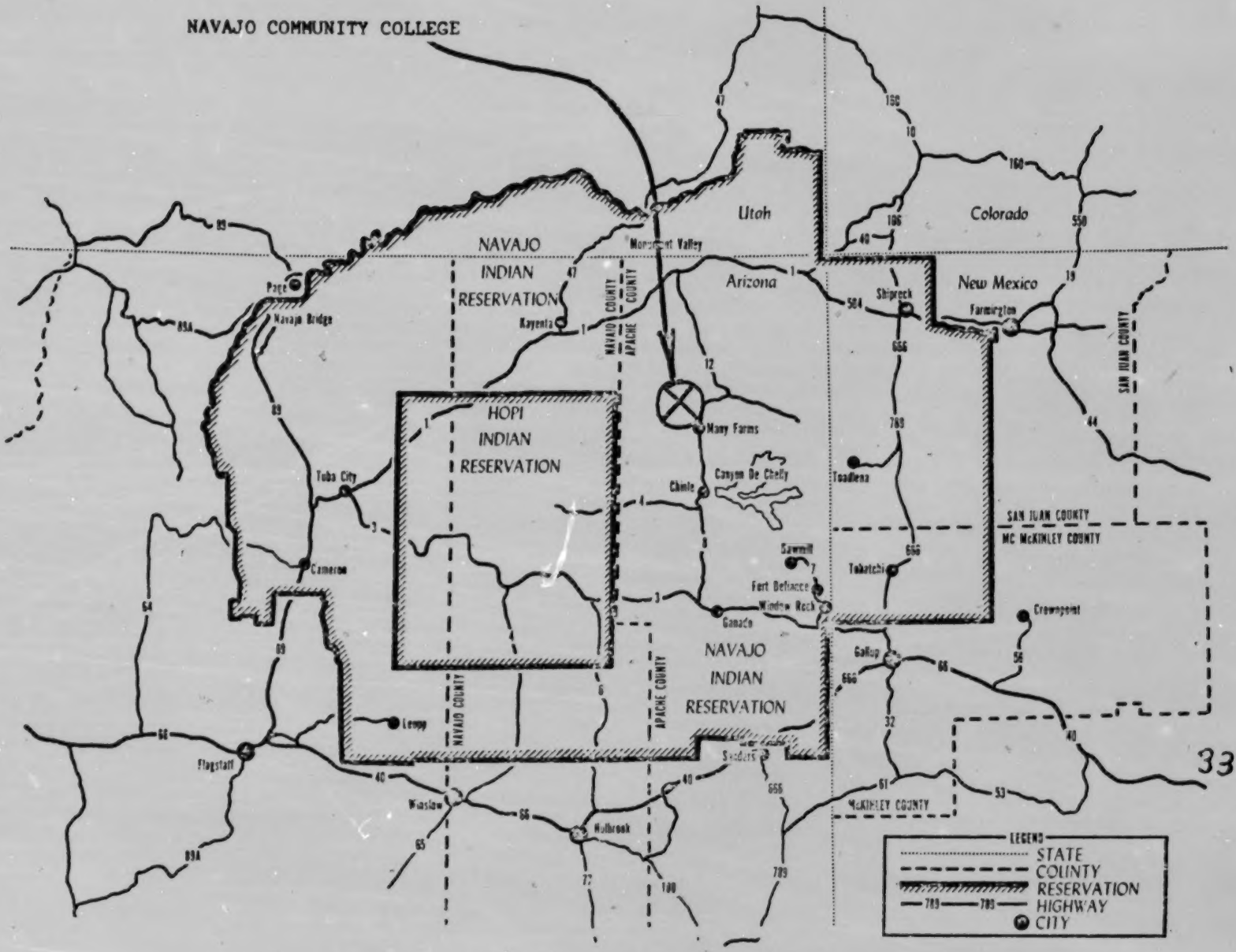

Fig.1 Map of Navajoland

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flooding the shallow canyons and dry washes, and it disappears in a matter of days, so that dams, ponds or enduring streams are practically non-existent. Temperatures range from a few degrees below zero to the high nineties, but 30 degrees below and 110 degrees above are not unknown.

About 32,000 Navajos are in the reservation labor force, but at least half of these are unemployed most of the time. More than half the 125,000 Navajos are under 18, 47,500 of them enrolled in school. About 2,000 in all attend college somewhere in the U. S., or are enrolled in vocational or on-the-job training programs. Average income on the reservation is under $800 per year, derived mainly from raising sheep and goats and collecting welfare checks.

The Navajo Tribe is subdivided politically into more than 90 chapters, each of which elects a representative to the Tribal Council. Such organization is not part of traditional Navajo culture, but it is by now fairly well established, and generates uneven interest from chapter to chapter. The main responsibilities of the Council are to manage disbursement of its revenues from water, mineral and utilities resources. The Navajo nation maintains its own police force, court system and at least one industry, a sawmill producing 40 million board feet of lumber annually.

Communications are a problem. Navajos who live near enough to a trading post may maintain a box and receive their mail there, or get letters through general delivery at a post office as at Chinle; otherwise, there is no rural free delivery or star route service to speak of. A telegram sent to a Navajo living in the hills will go through the mail and may never reach him. Telephone service is generally dependable, but installations are few -- in the agencies, in the homes of agency employees or in pay-phone booths at the trading posts. In periods of high winds or snowstorms, service may be disrupted for days.

The "town" of Many Farms is actually a compound. The paved road goes by a trading post, a cafeteria, a service station on the left, a church on the right, another on the left, then leads into the area where the grammar school and high school buildings are situated. Clustered around the school are simple, box-like homes and trailers, the domiciles of teachers and other BIA employees.

The high school is new, and it compares in size, construction and appointments with most contemporary high school plants recently built in large U. S. cities, except that it has dormitories. All buildings are two-story frame and stucco construction and colored a French gray-green. Impressive enough, especially in such an isolated location, but the setting is formidable in its bleakness. There is no grass anywhere, no trees to relievethe rebarbative elevations of the stark buildings, and wide malls and quadrangles between buildings are dusty plots in warm weather, quagmires in rain, and few students ever congregate there.

Two years ago, the BIA, which operates the schools, contracted with the Tribe and the College to permit College use of a portion of the facilities, including the cafeteria and dormitories. The agreement was for two years only, until June, 1970, because anticipated high school enrollments would require almost all of the space by that time. Meantime, the College had employed a consultant firm, had negotiated with the Tribal Council the offer as a gift of several permanent sites, and was weighing the choices of areas in which the college would ultimately be located. Five sites were considered: Many Farms, Window Rock, Shiprock, Ganado, Tsaile-Wheatfields. On October 7, 1968, the College Board of Regents unanimously approved the Tsaile location for the eventual permanent site. The Board had previously, at its meeting of September 3, 1968, approved the gift by the Many Farms community through a vote of chapter officers, of 300 acres of irrigated agricultural land for the permanent location of the agricultural program of the College.

Hopes for Phase I of construction of a permanent plant for NCC rests with the fate of H. R. 10854, which asks direct congressional appropriation of construction money and continuing annual accessions for operations. The bill, recommended for enactment by Secretary of the Interior Hickel, has cleared Bureau of the Budget, but -- and this despite some muscular support from people with such divergent political affiliations as Sen. Goldwater and Senator Kennedy -- no one can say for certain if, and in what form, the bill will eventually be passed.

The deadline has passed since the agreement with BIA for two-year use of Many Farms high school was granted to the College, and the College is still there. An extension for another 2 years' use has been obtained, but beyond that date, the College must make some arrangements to move. An offer in Spring, 1970, by the Presbyterian Mission at Ganado to donate, on a long-term basis a number of permanent structures it owned there, has been "protected" by the College with the grant of an option by the Mission to continue the offer for some indeterminate time, so long as the College maintains some class or classes there. The possibility of having to abandon the plans for Tsaile, the need to invest considerable money in remodeling the structures at Ganado, and the general uncertainty surrounding funding has caused the Board considerable anxiety and anguish, but for another year at least, the College has a home -- at Many Farms.

The Office of Instruction, Student Personnel Services and the Office of Research are housed in the high school administration building. The bookstore and learning center are situated in Dormitory 9, while the main administrative staff, most faculty offices and the Departments of Adult Basic Education and Economic Development are in trailers across the street from the high school plant proper.

The Auto Mechanics and welding shops are located behind the complex of commercial buildings in Many Farms, a little over a mile away from the high school, and the Chancellor's office and the Navajo College Press

is housed in a duplex-type hogan at Round Rock, seventeen miles north. Selected chapter houses, used for off-campus classes by the adult program throughout the reservation, complete the facilities available to the College for its instructional program.

The architectural firm of Chambers and Campbell, of Albuquerque, has been retained by the College to do preliminary drawings and studies for the contemplated new plant. Thus far, they have contributed renderings to a College brochure which are incapable of indicating anything except outside elevations.

The College may experience a do-or-die dilemma over facilities. Granted that other major problems exist, probably none is so overweening in importance as a permanent campus. Many of the problems which were generated in the brief life of the campus could have been attenuated, if not eliminated, by adequate facilities. The question of a really relevant recreation and activities program, lamented over repeatedly in student questionnaires and interviews, cannot be realistically addressed until the College has its own buildings and land. And this is but one example. The sense of community which needs to pervade a college campus cannot be nurtured when faculty are divided in quarters that are blocks from each other, when there are only previously pre-empted meeting spaces available, and when students feel an atmosphere unchanged from high school experiences. Nor can one easily identify with a sense of loyalty or discipline or optimism in facilities which belong to another.

The matter of equipment is another serious problem. NCC has been spending only about 4% of its total budget for permanent equipment ($55,716 in 1970-71; over $52,000 in 1969-70), and there are serious inadequacies in the equipment inventory available to the instructional program. Since no large initial capitalization for a minimum list of equipment was available at the time the College started, additional inventory is being added as the program develops, but only to the extent that limited funds allow. This austerity has resulted in lab instructors having to use home-made or teacher-owned artifacts to conduct demonstrations or experiments, and any new program demanding extensive outlays for equipment, particularly in the vocational-technical field will perforce have to be forborne until access to a substantial allocation for capital outlay is provided.

No discussion of facilities, present or future, can be raised without including reference to the process by which, almost five years after its contemplated beginnings, the College may be no nearer to realization of its aims to have a permanent campus than it was then.* In February, 1966, a report of a survey under the direction of Dr. Robert Ashe of the Arizona State University at Tempe was completed under a Community Action Program grant for the Tribe. The report, in its letter of transmittal, states:

(*But see "note" at end of this chapter, p. 32)

> The report indicates that a community college is strongly desired by the Navajo people and that its establishment is legally and financially possible. However, it is not likely that a community college will materialize unless the tribe takes the initiative to cooperate with other residents of Navajo and Apache counties and establish a joint-county junior college district. [21]

Most of the report, and especially that portion which deals with legal and financial considerations in obtaining plant and equipment, is based on the assumption that the College would have been created as a public entity, subsumed and governed as part of the present Arizona or New Mexico state systems of junior colleges, with a state board of trustees, articulation with the state college and university systems of those two states and all that that implies. All of the enrollment projections, costs, and even curricular offerings suggested in the survey report are influenced, one way or another, by that basic assumption -- that the college would become part of a state junior college system, probably Arizona's.

The Tribe and those responsible for the founding of the College, while mindful then and now of the implications of such an assumption, were very aware of the one contradictory impasse which such a persuasion invoked into their thinking. The most important rationale for the College -- indeed, for any future education that is to be meaningful -- from the Tribe's point of view, was Navajo control of the undertaking. Years of complaints against BIA-operated schools and the reason for the demonstration school at Rough Rock predisposed Tribal leaders toward making that control the indispensable element in any future educational ventures which they were asked to support. Under the jurisdiction of either the state of Arizona or the state of New Mexico, any thought of direct control by Navajos was out of the question. Without the jurisdiction of either state, however, the ability to create immediately an assured, continuous funding base for college operations was lost, and only some perilous or at best difficult alternatives to financial support remained:

1. Direct Congressional approriation through the Department of the Interior for all costs of construction and annual operating expenses;

2. Private endowments;

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[21] Arizona State University, Survey Report-Navajo Community College, Bureau of Educational Research and Services, College of Education, February, 1966.

3. Permanent funding by the Tribe itself;

4. Tuition and fees;

5. Continuing federal grants from a multiplicity of agencies.

6. A combination of all or some of these.

The Tribe in fact has committed itself to a donation of land - the Tsaile site and the 300 acres at Many Farms -- and thus far, $250 thousand annually for direct costs of administration of the College, plus an indeterminate sum through scholarships directly to students. Whether it has the resources or the appetite to underwrite an eventual expenditure of at least $3 million for buildings and dorms and probably half again that much each year for operations, only the events of the next year will determine.

There is little likelihood that substantial funding of a permanent nature by government agencies, such as that now being provided by OEO and HEW, is possible. OEO has a commitment for only three years, and that ends with the current fiscal year and both OEO and HEW have no obvious mechanisms for permanent subsidization of a program of this sort.

Foundations and endowments are not very promising sources of building funds, and the vagaries of year-to-year allocations from such benefactors are already well-known to the fund-raisers at the College. Pledges and promises are one thing, the size of actual checks is another.

So far as increased tuition goes, the prospect is unthinkable. With most of its students coming from families earning less than $1,000 a year and with eight members as dependents,[22] there is greater pressure for the College to subsidize students than there is hope for the students to support the College.

The Tribe opted early for Navajo control, at any price. And thus far, the gamble is paying off. There is a college in existence, no matter how tenuous or secure its existence and achievement; there is the prospect, however slim, that Congress, on the wave of a new concern for Indian welfare, may just yet pass H. R. 10854; and there is still the Tribe's own resolve and resources, if all else fails.

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[22] Navajo Community College, Budget Proposal, FY-1971, May, 1970, p. 91.

The one encouraging element in the total picture is that the idea of Navajo Community College is still projected idealistically, i.e., as a grandiose center of Pan-Indian education cultural documentation. One sees, ultimately, the College as an institution of formidable academic reputation, a university turning out Indian doctors, lawyers, teachers, as well as skilled artisans and competently participating citizenry. Even in the near-horizon view, the two-year college is seen as an impressive physical artifact, with broad curricular offerings, considerable ability to contribute to the economic and social development of all the people, and a richly responsive financial capability to do many things that even seasoned public and private institutions cannot afford to do. On the basis of a less-than-idealistic view, i.e., a hope and possibility for the College to become only as good as any junior colleges already extant, a view that for lots less money one can still provide excellent programs to meet young Indians' needs, there is every reason to believe that the prospect for continuous permanent funding, by the Tribe, or the Tribe in combination with other agencies or sources, is a very viable hope.

A case in point: the Arizona State survey report projected a complete physical plant, including dormitories, student center and ancillary buildings, (187,984 sq. ft.) for a cost of $2,142,400. Remembering that dormitories in this plant might need to be augmented almost immediately after the first year, and noting that the per-square-foot costs cited ($18 for service buildings, $12 for dorms) may now be unrealistic, the Arizona State report calculated that it would take less than $149,000 per year to service a 20-year loan on the principal buildings and a 30-year loan on dormitories. Add to that the fact that HUD has committeed $2 million for dorms to the College already, if it can show an ability to construct classrooms from other revenues, we are talking about a very minimal commitment on the Tribe's part -- lots less than it pays now -- to obligate itself to a permanent building program.

As for operating costs, it is conceivable that the present per-student expenditure at NCC could be reduced by one-half, and a highly satisfactory program still conducted. Even by such a reduction, the per-capita funds expended would be more than most colleges use, even when they are as remote and isolated as NCC. Given the buildings and the attendant loan principal and interest redemption, NCC could presumably mount a successful program for its present full time equivalent enrollment, as the College itself reports it, with an annual budget of less than a million dollars. Colorado Mountain College (Glenwood Springs and Leadville, Colorado) operates <u>two</u> campuses, with a combined enrollment larger than NCC's, for <u>not</u> much more than that. (See "Budget and Finances", below.)

Two processes, then, begun rather early in its history, have predisposed NCC to arrive, in terms not only of facilities but also in terms of a number of other related factors, at a point where,

depending on the fate of a bill pending in Congress, the College has returned to the same juncture where it stood three years ago. The two processes may be described as (1) the issue of indigenous control of the College and (2) the impulse to achieve the maximum alternative in terms of plant, program and potential.

The first process has determined where the College would be located, or at least where it would not be located. Since, under its branch college system, New Mexico already has facilities at Farmington and Gallup, it is probable that they would have chosen to expand those facilities if they had been asked to extend programs to meet needs of Navajos. As for Arizona, under the constraints of its regulations about assessed valuation as related to formation of junior college districts, it would almost be required to think only in terms of a branch junior college on the reservation. Only Apache County, of the two counties where most Navajos reside, has sufficient assessed valuation to qualify for formation of a junior college district under the state system, although each has a sufficient number of high school graduates to qualify.

The development of the first process also dictated the timetable for the opening of the College and the resultant pace of its progress. Had Arizona or New Mexico become actively involved in the formation of a jurisdiction providing junior college services on the reservation, knowing the mode of operation of public districts and the sequential development of programs in these initial phases, it is probable that planning would have delayed opening of a full-blown program such as was begun at Many Farms in January, 1969, at least nine months to two years. It is also probable that a few trial extension classes, in basic subjects on a minimum schedule, would have been initiated first, to determine the drawing power of the new program. It is probable, too, that a great many services essayed by NCC at the outset would have been ignored or withheld: the College Press, Public Information Office, Economic Development, Research and Community Services, to cite a few. And it is quite certain that indigenous control, to whatever extent it presently exists, would not have been a consideration at all, since all of the taxpayers of the State would have been sharing in the costs of the program.

The second process, that of daring greatly, "going for broke", if you will, not only put any plans alternative to massive federal funding in abeyance, it also dictated where a great deal of the energies of the College would be used, the numbers of staff who would be involved, and the kinds of programs which would be tried.

In the matter of energies used, it became incumbent upon NCC to advertise itself nationally; to write many proposals and establish many relationships with private foundations as well as with many federal agencies; to invest heavily in travel; to hire many more staff than it would have otherwise; and to attempt innovations in programs (as well as to subscribe to orthodoxy) on a scale that would intimidate many an older institution. NCC published beautiful, illustrated

brochures and newsletters, achieved national visibility in magazines as far apart as Time and the Junior College Journal, and its personnel traveled thousands upon thousands of miles to carry the College message, yet in the last spring term, its orientation program for feeder high schools on the reservation -- where it carries its message to potential students -- was all but abandoned because there was no time to do it. And drop-outs mounted until there were fewer than 100 dormitory students left in mid-May, and an internal crisis among faculty was causing a serious erosion of staff morale, some persons moved even to consider employment elsewhere.

This placing of all the eggs in one basket approach also precipitated the need for manpower in a ratio that resulted in one supportive staff member (administrator or supervisor) for every two teachers, one instructor for fewer than every ten students. It caused the College to open sooner than it wished, to involve students in all the decision-making it could, to adopt a non-punitive grading system and an interdisciplinary approach to College transfer subjects, and a spate of other innovative practices that an inexperienced student body and faculty was hard-pressed to understand, let alone implement. At the same time, students were disinterested and bored with the lack of activities in a residential college and were failing to attend classes in droves.

In the end, it may not matter. Many of the difficulties experienced in the first year and a half might have been experienced anyway, whether the College had chosen to gamble on eventual direct Congressional subsidy for its future life or not. Certainly, modifications such as the non-punitive grading system and small classes relate to a recognition of just the kind of cultural differences (non-competitiveness, the extended family concept) which we drew attention to in the initial chapters of this report. And if support does come to undergird the continuance of a bold, "go whole hog" approach, it may be the College will arrive all the more quickly at the place where it is everything its proponents wish it to be. And if genuine Navajo/Indian control is realized -- to the extent that no Anglo unilaterally sets policy or disproportionately influences it -- then perhaps in truth everything will be redeemed.

From OEO's point of view, regarding NCC as a demonstration project, possibly replicable elsewhere, several conclusions seem in order:

(1) A determination needs to be made at the outset whether a group or an agency seeking funds for a project is going to be funded in order to permit them the opportunity to do something they have never done before -- participating in local government or controlling their own schools, or whatever -- or whether it is going to be funded in order that they do something they have never done before better than the majority culture or traditional technocracy has ever been able to do it. There is a cataclysmic difference. If it is the former, then OEO as the funding agent needs to know only the costs

and the effects the demonstration is to produce. The costs need not be made specific, but the effects do. From its own viewpoint, OEO can decide whether the effects are worth the time and cost. The emphasis, before funding, would then be on the effects and the evaluation of effects. The major effort of OEO before funding would be to insure that there were adequate means, however subjective or objective, to determine whether the effects were being produced. In the case of NCC, it seems that the only clear effect the Navajo tribe said it would and could produce was a post-high school educational program for Indians under Indian control. By and large, they have done that, although the definition of "control" and "post high school" may need some a priori agreement before one could certify its absolute achievement. In the case of economic development for the reservation, any measurable effects of the College on that might take years to ascertain. The meaning of "economic development" should have been made clear in the beginning. As it developed, it was a case of asking that what very few other junior colleges would even attempt doing be done by someone who never operated a junior college before. Other cases in the Navajo situation abound where OEO might have asked many pertinent questions before the fact. The students are a good example. If Navajo officials said they would provide a program for 300 day students, could not the questions have been posed which would have let everyone know what "300 students" meant? Full-time? Full-time equivalents? An average of 300 students over the number of credits or clock hours? 300 students in courses not available elsewhere on the reservation? 300 students -- and this might have been interesting -- who would report that the experiment was worthwhile? It seems that an incentive-type contract could be generated, taking into consideration the effects the grantee says he will produce, indicators of achievement which everybody could be comfortable with and mutually agreed to, as well as the method which would be acceptable to OEO for reporting the results.

If, on the other hand, a grantee is expected to do somet has never done before better than it has or is being done by others, an entirely different set of mechanisms, supports and evaluations needs to be invoked. Technical assistance, consultant help, critical paths, check-points, recycling and all the other components of the systems approach will need to be outlined and specified in the beginning. And the evaluation will consist of recording processes as well as effects, if any, since this is a true experiment -- it has not been done before.

Navajo Community College was prodded by OEO to begin classes in September, 1968, and did actually begin five months later. Ordinarily, a new college would take at least eighteen months after the appointment of a President and Executive Dean before beginning instruction. The irony of this situation is that the funds were not even received by NCC before September, 1968, when they were asked to begin classes. This is an example of asking inexperienced college to do quicker -- if not better -- something experienced institutions never even dared before.

(2) Where programs are of such duration and magnitude as to disadvantage seriously large numbers of people in the event of discontinuance of OEO funding, special care should be taken to ascertain the status of alternative mechanisms for funding and to refrain from making commitments at all if there are no other resources in sight, or if the program cannot be initiated on a small-scale, developmental, incremental basis while explorations can be made to determine how the financial responsibility will be assumed at the time of inevitable OEO pull-out. NCC is somewhat protected in this regard -- it has the Tribe and the state of Arizona and even a combination of other funding configurations to fall back on, especially if it foreshortens, under pressure of necessity, its ambitions. But one wonders if the planning of alternative strategies was explicit and comprehensive enough to avert real disappointment if the College had had to fall back quickly to the other expedients.

(3) In the case of programs requiring extensive capital outlay to demonstrate their effectiveness, perhaps it should be an all-or-nothing determination -- either OEO takes financial responsibility for procurement of buildings (lease, rental or purchase) and equipment necessary for conduct of the demonstration, or else is assured by long-term prior arrangements on the part of the grantee that program housing will not be a problem. In this regard, NCC was fortunate in getting first-rate facilities at minimal cost for three years, and even more fortunate it had the Presbyterian Mission offer, in the event Many Farms High School had not been available for the third year. But it was clearly evident two years ago that the College could not possibly be in its own buildings by September, 1970. In another case, it might be better not to attempt an experiment where such a possibility of aggravating human discomfiture exists. Three-year demonstrations should be protected by three-year leases on buildings and equipment.

*NOTE:

A number of developments since June, 1970, when this report was drafted, have resulted in the formulation of a far more optimistic prognosis for new facilities than the discussion in this chapter suggests. First, a Planning Committee, composed mainly of Navajo, has been operating, developing a schedule and timetable for working drawings, bidding and phased construction of the new plant. Second, the Economic Development Agency of the Federal government has given tentative approval to a $1.25 million proposal for construction of certain facilities. And finally, the tribe has pledged $1 million as an offset to guarantee a $2 million dormitory loan from the Department of Housing and Urban Development (HUD). With about $3/4 million already pledged from the Salt River Project, El Paso Natural Gas Company and other donors, the College has about $5 million with which to begin construction, irrespective of the fate of H.R. 10854.

These developments have enabled the College to phase its building plans so that a minimal plant is virtually assured in the next year and a half. NCC is hoping to complete working drawings on Phase I of Construction by February 1, 1970, go to bid in the following four weeks and begin construction by April 15, 1970. The first phase includes classrooms, laboratories, dorms, faculty housing, cafeteria and perhaps a gymnasium. Phases II and III are expansions of these facilities to enrollment expectancies, with the probable additions of student union, auditorium, theatre, etc. The plan is phased over the next ten years.

V. STUDENTS

Navajo Community College opened in January, 1969, with a peak enrollment in that semester of 337. Attrition for that semester is reported variously between 30% and 50%, but no records can be obtained which are absolutely accurate. The best index of the number who finished is probably the grade-distribution count for Spring, 1969, provided by the Office of Student Personnel Services: Only 154 students from the original total of 337 had earned credit hours recorded, and of these only 40 passed from 1 to 9 units. There were 62 students who earned no credit, three who received no grades, 2 who were suspended, 113 dropped (33%) and three who died during the term. Calculated in this fashion, NCC suffered an attrition rate of 54% in the first semester.

In the fall semester only 69 students of the original spring enrollment returned for classes and a total of 276 registered for that term. (A projection of 683 was made by the Arizona State report.) When grades were recorded for the term in January, 46% were no credit or deferred grades, most of those to students who had either dropped or who were absent so often there was not enough justification to grant credit.

The pattern continued into the spring semester. Of 211 dormitory students aboard on March 15, only 98 were the official count as of May 20, only 65 days later, and that count was not from a thoroughly purified roster, either.

<u>This is the most serious persistent problem at NCC: it cannot attract and hold students.</u>

An interesting sidelight to this nagging problem is that a five-week summer session, mounted with practically no funds, comprising 28 courses offerings and taught by a group of faculty that were nearly volunteers, drew 280 students and suffered only twelve drop-outs. Could it be that the calendar at NCC should be revamped into three quarters, recessing in spring, and the instructional units offered in smaller, six-week packages? Certainly, the question is not so simple as that, as some of the following discussion will indicate, but one of the reasons that NCC is having difficulty with student attendance and drops must be, all things considered, that it is so much the model of the traditional, Anglo middle-class junior colleges, despite the chasmic cultural differences operating at its very heart.

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Students Characteristics

Sources. Any recent census showing the distribution of students by the five subagencies of the reservation reveals that the Ft. Defiance agency has the greatest number, Crownpoint next; then Shiprock, Tuba City and Chinle in that order. Chinle, while it has only about 15% of the potential students, is closest to the College, and is the source of most of the actual enrollment. After Chinle, the subagencies which are the sources of students follow in expected order: Ft. Defiance, Tuba City, Crownpoint and Shiprock. This order of the five agencies very nearly matches the order of distance from the College, in increasing mileage, of the five agencies.

TABLE 1

DISTRIBUTION OF NAVAJO COMMUNITY COLLEGE STUDENTS
BY SUBAGENCIES OF ORIGIN

AGENCY	NO.	%	AGENCY	NO.	%
Chinle	146	45	Chinle	113	49
Ft. Defiance	88	27	Ft. Defiance	49	19
Tuba City	40	13	Tuba City	36	15
Crownpoint	28	8	Crownpoint	22	9
Shiprock	25	7	Shiprock	18	8
TOTALS	327*	100%	TOTALS	238**	100%

(Figures for Spring, 1970 were unavailable.)

* Other sources of origin: Williams, Arizona; Snowflake, Arizona; and Stowe, Massachusetts - to make 330 total day enrollment.

**Other sources of origin: North Dakota, South Dakota, Montana, California, Illinois, Massachusetts and Connecticut - to make 276 total enrollment.

Tribal Affiliation. Navajo Community College, although operated and administered by Navajos, has a stated mandate to accept Indian students with other tribal affiliations, as well as students of other races. How well they are doing in this regard may be judged from the information contained on Table 2.

TABLE 2

TRIBAL AND ETHNIC AFFILIATIONS OF NAVAJO COMMUNITY COLLEGE STUDENTS

SUMMER, 1969		FALL, 1969		SPRING, 1969	
AFFILIATION	NO.	AFFILIATION	NO.	AFFILIATION	NO.
Navajo	169	Navajo	229	Navajo	244
Laguna	1	Hopi	3	Sioux	17
Pima	1	Cheyenne	1	Hopi	2
Oklahoma	2	Sioux	7	Pueblo	1
		Laguna	2	Cherokee	1
Anglo	5	Papago	2	Kocopah	1
Negro	1	Chippewa	1	Pima/Papago	1
Spanish	1	Picuris	1	Kowa	1
		Anglo	23	Navajo/Laguna	2
		Negro	1	Navajo/Papago	1
				Navajo/Picuris	2
				Navajo/Blackfoot	1
				Negro	1
				Spanish	4
				Anglo	35
% Navajo	93.9	% Navajo	87	% Navajo	77
% Other Indians	2.2	% Other Indians	5	% Other Indians	10

It is obvious that though the total fall-time enrollment continues to hover around 300, there is beginning to develop a marked trend toward dilution of the tribal mix: Navajo as a percentage of total enrollment are decreasing, and students from other tribes and racial groups are increasing.

Majors. Tables 3 and 4 show the choice of programs made by students in the semesters for which data were available;

TABLE 3

CHOICE OF PROGRAMS MADE BY NCC STUDENTS

PROGRAM	SPRING, 1969		FALL, 1969		SPRING, 1970	
Transfer	94	28%	112	40%	140	44%
Vocational Tech	184	56%	102	37%	118	41%
Other*	51	16%	62	23%	56	15%
TOTALS	330	100%	276	100%	314	100%

*Other: part-time, undeclared major, etc.

TABLE 4

MAJOR AREAS OF INTEREST BY SUBJECT FIELD ENROLLMENT

AREA	SPRING, 1969	FALL, 1969
Secretarial	46	24
Arts & Crafts	7	9
Drafting	19	3
Electrical	10	0
Teacher Aide	16	3
Construction	5	6
Welding	6	6
Heavy Equipment	2	0
Dormitory Aide	6	0
Social Worker	2	4

TABLE 4 (Continued)

MAJOR AREAS OF INTEREST BY SUBJECT FIELD ENROLLMENT

AREA	SPRING, 1969	FALL, 1969
Health Aide	1	1
Agriculture	9	8
General Education	11	31
Auto Mechanic	25	19
Commercial Art	8	0
Business Management	4	0
Accounting	2	8
Leadership	1	1
Forestry	1	2
Education	23	25
Nursing	2	8
Sociology	2	3
Mechanical Drawing	0	1
Architectural Drafting	1	0
Business Administration	20	8
Art	0	12
General Business	0	20
Physical Education	4	9
Engineering	3	2
Home Economics	0	4
Undecided	0	24

Source of these data are the fourth and fifth quarterly reports of the College to OEO. It is obvious, since the College did not offer programs in anything like this diversity (this is not a complete list), that the declarations in most cases mean only an indication of the eventual academic goal. It is interesting, nevertheless, to see the trends in some of the students' aspirations. Professional and semi-professional fields, except for Education, left students, after one semester's experience with classes, pretty disenchanted. They had no hesitation to say they were undecided; they grew more realistic about their choices (note changes in General Business, Home Economics, Art, Business Administration, Electrical and Secretarial). In any event, as results of the Kuder Preference Inventory suggest, it may be that in most cases, the titles of occupations or subject fields were only words to the students, devoid of any real meanings of what the area involved, in both requirements for preparation and performance.

Level of Education. Following is a distribution by grade-level completed of Navajo students at the time of registration for the three semesters of operation:

TABLE 5

GRADE LEVEL COMPLETED BY STUDENTS ENROLLING AT NCC

GRADE LEVEL	SPRING, 1969	FALL, 1969	SPRING, 1970
0	4	1	4
1	0	1	1
2	1	1	1
3	2	1	1
4	0	0	0
5	3	1	2
6	7	3	5
7	4	2	1
8	24	11	7
9	28	22	19
10	35	11	9

TABLE 5 (Continued)

GRADE LEVEL COMPLETED BY STUDENTS ENROLLING AT NCC

GRADE LEVEL	SPRING, 1969	FALL, 1969	SPRING, 1970
11	34	15	17
12	145	143	159
13	23	31	)
14	7	12	) -- Total: 95
15	0	1	)
16	4	8	

The two basic intelligences apparent in this chart are significant: NCC enrolls a small number of students who have little or no formal education, but is also not necessarily improverished in the way of students who have finished high school or some schooling beyond. The sad fact is, it does not hold them! 288 high school graduates enrolled in the first two semesters, and 54 more students enrolled who had finished 13th grade yet the record reveals that where these 342 students could potentially have shown as 13th and 14th grades in the third term -- if they had not dropped -- only 95 did in fact show as the total remaining after a year. And even some of these may have begun with more than 13th grade education, so that the total is even more disappointing.

Age of Students. Table 6 gives the percentage for three semesters of over-and-under twenty-five year old students as well as under-21 percentages:

TABLE 6

PERCENTAGE OF NCC STUDENTS UNDER 21 AND OVER-AND-UNDER 25 YEARS OF AGE

SEMESTER	% UNDER 21	NO.	% UNDER 25	NO.	% OVER 25	NO.
Spring, 1969	56%	185	80%	264	20%	66
Fall, 1969	63%	173	83%	226	17%	48
Spring, 1970	46%	145	75%	236	24%	78

It is obvious it is a young student-body, but it is getting older. Whether this reflects the fact that the younger students (under 21) are leaving in greater numbers or that the curriculum is attracting older people is unknown.

Sex. Navajo Community College is a residential college. It has separate dormitories for men and women, but it also enrolls a small number of commuters in its classes. Table 7 below gives the numbers and percentages of total enrollment by sex of day students.

TABLE 7

PERCENTAGE OF ENROLLMENT BY SEX FOR 3 SEMESTERS

	SPRING, 1969		FALL, 1969		SPRING, 1970	
	NO.	%	NO.	%	NO.	%
Male	182	55	148	54	170	54
Female	148	45	128	46	144	46
TOTALS	330	100%	276	100%	314	100%

Residence Status. Table 8 describes the enrollment for three semesters by students living on campus and commuters.

TABLE 8

DIVISION OF ENROLLMENT LIVING IN DORMITORIES AND COMMUTING

	SPRING, 1969			FALL, 1969			SPRING, 1970		
	NO.	M	F	NO.	M	F	NO.	M	F
Dormitory	215	122	93	191	104	87	211	120	91
Commuters	115	59	56	85	N . A .		103	50	53

Marital Status. A division of day enrollments by marital status is depicted in Table 9.

TABLE 9

MARITAL STATUS OF DAY ENROLLMENT BY SEMESTER

STATUS	SPRING, 1969	FALL, 1969	SPRING, 1970	TOTAL	%
Single	237	207	231	675	74%
Married	87	67	80	234	25%
Divorced	3	0	1	4	1%
Separated	1	1	2	4	1%
Widowed	2	1	0	3	1%

As can be seen, the characteristics of the students who enroll at NCC are not vastly different from those of students in colleges elsewhere, except for one or two particulars. It is not usual to expect that a resident college that provides no facilities for married couples should attract as many married students as NCC. Twenty-one (21) of the 80 married students reported in attendance during the last semester, for instance, lived in the dorms. This is a surprisingly high percentage (7%) who would sacrifice the company of family and the necessity to work in order to acquire an education. But so desperate is the economic plight of the Navajo that the hope implicit in education exacts or invites just such a sacrifice.

It is not usual, at least in junior colleges, to see such a high proportion of female students in the enrollment. The almost constant approximately 45% women who come to NCC must recognize the better work opportunities afforded females on the reservation in the absence of industry; service occupations, secretarial, nursing aides, clerks, waitresses, etc., remain the best and most numerous opportunities. Other than these two variations in the statistics, the information matches, in most respects, the information one would find in the student population of most urban junior colleges around the country.

Student Attitudes Toward the College

What do the students think of the College? In an attempt to elicit feelings about this matter, PTTA administered a number of instruments which, directly or indirectly, shed light on the subject:

(1) The College and University Environmental Scales (CUES) a measure of the environmental "press of the college".

(2) Two student questionnaires, one in October and one in May.

(3) Structured interview with students in October.

(4) Follow-up of Spring, 1969, drop-outs.

The administration of the student questionnaire in October was prohibited by the College after only fourteen responses were obtained. The structured interviews, conducted by students, elicited the information that students had the following prominent concerns about their environment:

(1) Lack of recreational and other student activities.

(2) The "boring" living conditions and surroundings.

(3) The lack of student jobs.

(4) Uninteresting courses.

(5) Poor cafeteria food.

In one way or another, the first four of these concerns recurred in many ways throughout the semester. Thus an instructor writes of a girl who was practically always absent: "Boredom with life here, with what she was studying, with lack of broader student participation. She came very enthusiastic -- several things "turned her off", and the follow-up on students who dropped evoked such responses as "school wasn't what they told me it would be" and "life is very boring there" and "I drank too much".

The CUES Test. On April 27, the College and University Environment Scales (CUES) was administered to a group of NCC students by Mr. Scott Fisher of the College Research Department. CUES is a measure of the "environmental press" perceived by students, i.e., the "psychological demands" of the college situation as a potential mediator satisfying or frustrating students' needs. One-hundred-fifty items, drawn from situations, policies, practices and regulations of the college setting are reported on by students and the results summarized into scores on five scales: Practicality, Community, Awareness, Propriety and Scholarship. A description of the five scales follows:

Scale 1. Practicality. This combination of items suggests a practical, instrumental emphasis in the college environment. Procedures, personal status and practical benefits are important. Status is gained by knowing the right people, being in the groups, and doing what is expected. Order and supervision are characteristic of the administration and of the classwork. Good fun, school spirit and student leadership in campus social activities are evident.

The atmosphere described by this scale appears to have an interesting mixture of entrepreneurial and bureaucratic features.

Organization, system, procedures and supervision are characteristic of many large enterprises, both public and private, industrial, military and governmental, but they are not limited to large agencies. Such hierarchies as exist, however, may be interpersonal as well as organizational, so that it is not only useful to understand and operate within the system, but also to attain status within it by means of personal associations and political or entrepreneurial activities.

There are, of course, many practical lessons to be learned from living in an environment that has these characteristics and opportunities. Certainly such characteristics are encountered widely in the larger society.

Scale 2. Community. The combination of items in this scale describes a friendly, cohesive, group-oriented campus. The environment is supportive and sympathetic. There is a feeling of group welfare and group loyalty which encompasses the college as a whole. The campus is a community. It has a congenial atmosphere.

The small college in a small town immediately comes to mind as a prototype -- with friendly and helping relationships among the students and between the students and the faculty. Some large universities, however, manage to have a strong sense of community; and some small colleges have an atmosphere that is better characterized by privacy, personal autonomy, and cool detachment than by a strong sense of togetherness. On the whole, however, bigness tends to beget diffusiveness rather than cohesion; it also tends to beget impersonality but not necessarily unfriendliness.

If the organized counterpart of "practicality" was the bureaucracy, perhaps the counterpart to "community" is the family.

Scale 3. Awareness. The items in this scale seem to reflect a concern and emphasis upon three sorts of meaning -- personal, poetic and political. An emphasis upon self-understanding, reflectiveness and identity suggest the search for personal meaning. A wide range of opportunities for creative and appreciative relationships to painting, music, drama, poetry, sculpture, architecture, etc., suggest the search for poetic meaning. A concern about events around the world, the welfare of mankind and the present and future condition of man suggest the search for political meaning and idealistic commitment. What seems to be evident in this sort of environment is a stress on awareness, an awareness of self, of society and of esthetic stimuli.

Perhaps in another sense, these features of a college atmosphere can be seen as a push toward expansion and enrichment - of personality of societal horizons and of expressiveness.

Scale 4. Propriety. The items in this scale suggest an environment that is polite and considerate. Caution and thoughtfulness are evident. Group standards of decorum are important. On the negative side, one can describe propriety as the absence of demonstrative, assertive, rebellious, risk-taking, inconsiderate, convention-flouting behavior.

Conventionally, in the sense of generally accepting and abiding by group standards, is in some respects a good term for the items in this scale, although so-called rebellious groups, beatniks, for example, have strong conventions to distinguish them from what they think is conventional in others. Perhaps, then, propriety is a better term than conventionality.

In any event, the atmosphere on some campuses is more mannerly, considerate and proper than it is on others.

Scale 5. Scholarship. The items in this scale describe an academic scholarly environment. The emphasis is on competitively high academic achievement and a serious interest in scholarship. The pursuit of knowledge and theories, scientific or philosophical, is carried on rigorously. Intellectual speculation, an interest in ideas as ideas, knowledge for its own sake, and intellectual discipline -- all these are characteristic of the environment.

Summary of Results

The summary of NCC raw scores and percentage ratings based on a national sample of four year colleges is reported in the following table:

TABLE 10

RESULTS OF CUES TEST AT NCC

SCALE	RAW SCORE	PERCENTILE
1. Practicality	8	31
2. Community	11	50
3. Awareness	4	12
4. Propriety	9	42
5. Scholarship	5	22

As can be seen from the table, NCC students perceive the College as radiating fairly high spirit of community (friendliness) and an average degree of conformity (propriety). They do not hold the College to be particularly oriented to practicality (order, supervision, knowing precisely what is expected of one). And they apparently feel the College does not represent a climate which has a concern for awareness -- political, poetical, personal, and personal expression.

The NCC scores, compared with other junior colleges, is reported in the two graphs on pages 48 and 49.

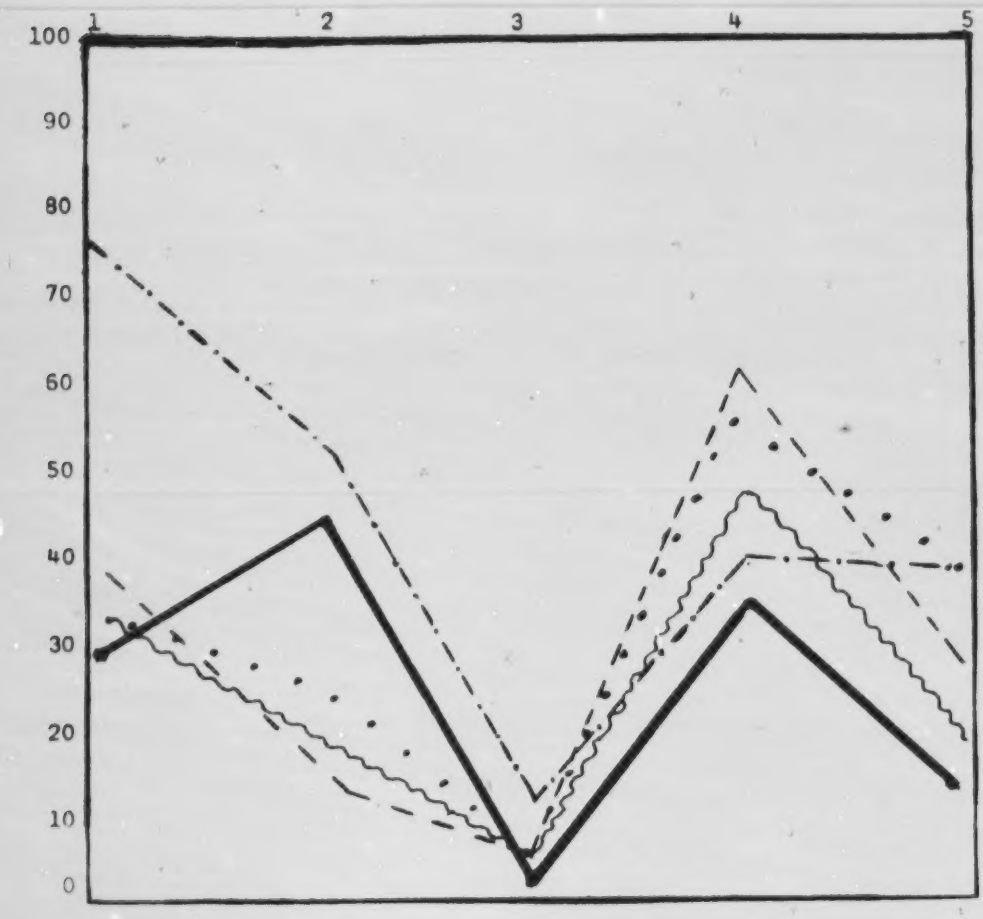
It is interesting to note that the two most striking differences (if they can be called that) between NCC and other junior colleges is that NCC seems to foster a greater spirit of friendliness and a greater spirit of freedom from the constraint of proprieties than the colleges with whom it is compared. Whether this is due to the fact that most of the comparison institutions are large, urban, non-residential colleges or whether it is an outgrowth of the Navajo's greater degree of conviviality is an interesting question. In any case, given the fairly low profile of NCC on the other scales against other junior colleges, it is not difficult to assume that some of the events that have occurred at the College in the past eight months could have been adumbrated. No definitive identity seems to have been generated: students do not feel, apparently, that NCC can be categorized as being specifically this or that kind of place. A fairly divided loyalty and interest in activities could have been predicted, and that division presumably fluctuates with the nature of the activity and the resonance and support from faculty for it. The trip to Alcatraz, the shifting periods of high attendance and interest, and the resignation of several of the student body officers near the end of the term suggests that there is no central persuasion or demand from the institution itself upon students: they feel, in their fellowship, pretty secure, and go, literally, as the spirit moves them. That the absence of a highly refined bureaucratic structure also contributes to this seeming unconcern or half-hearted pursuit of personal objectives is taken for granted. The test itself reflects that.

Drop-out Follow-up. Beginning last November, a concerted attempt was made to contact students who had been enrolled at NCC in the spring semester, 1969, and who did not return for the fall semester. Initial efforts to contact these students through the regular mails was unsuccessful, so a work-study student, Walter Laughter, was assigned to locate them or their families on a personal interview basis.

Forty students were so contacted. The chief reasons cited by students for their inability to return in fall were:

Need for money or job	(18)	45%
Military service; marriage	(6)	15%
Uncertainty about enrollment status	(5)	12%
Wanted another college	(3)	8%
No reason	(8)	20%

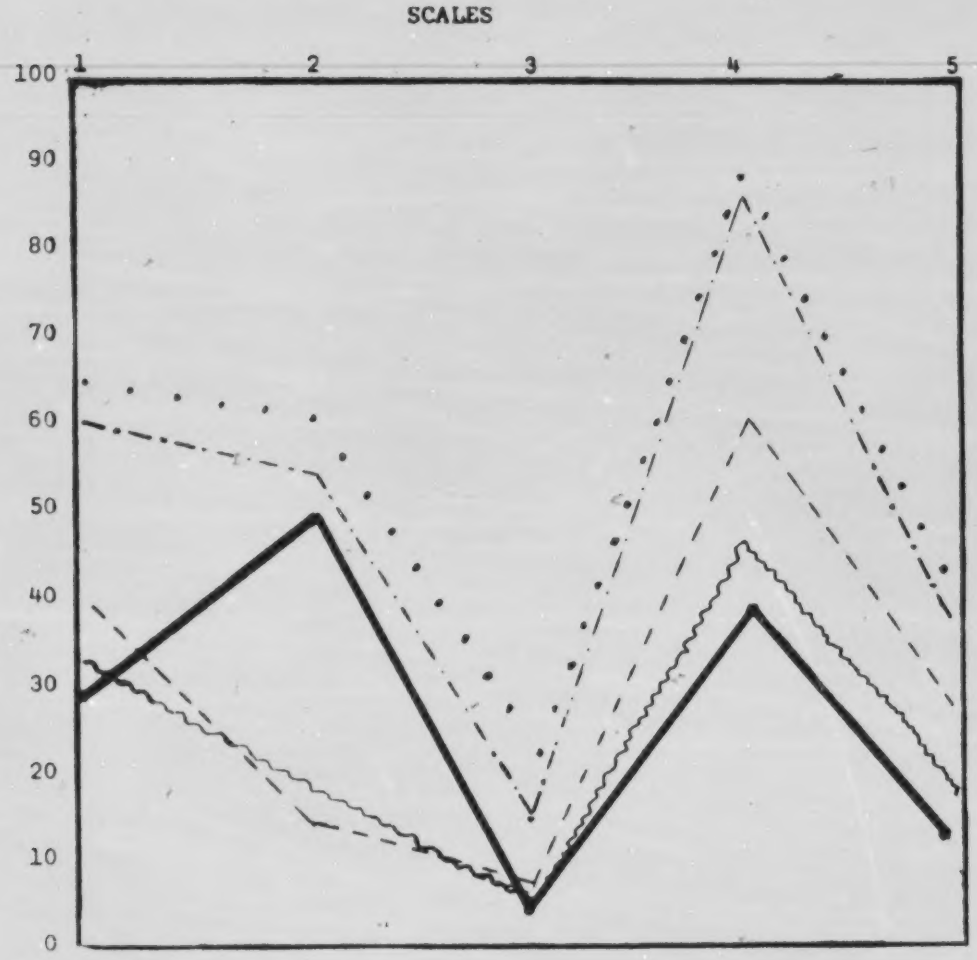
PLATE I. PROFILE COMPARISON OF NCC AND FOUR CALIF. JUNIOR COLLEGES (Based on Norms for a Natl. Sample of 4-year Colleges)



NCC
Bakersfield College
Imperial Valley College
San Diego City College
San Diego Mesa College

Scales: 1--Practicality; 2--Community; 3--Awareness; 4--Propriety; 5--Scholarship

PLATE II. PROFILE COMPARISON: AVERAGE SCORES FOR EIGHT TEXAS JUNIOR COLLEGES, NINE CALIFORNIA JUNIOR COLLEGES, AND NCC (Based on Norms for a Natl. Sample of 4-Year Colleges)



Scales: 1--Practicality; 2--Community; 3--Awareness; 4--Propriety; 5--Scholarship

Additionally, the following complaints were cited:

1. Poor dissemination of clearly-worded information concerning admission requirements, financial responsibility of individual students (Indian and non-Indian), courses offered, and other general questions normally answered in a college catalogue.

2. Parental concern over seeming lack of college restrictions over student behavior, on and off campus, and lax campus policing policies.

3. Need for understanding of applicable value of course work to individual students.

4. Apparent inability of college to help all students adjust to and feel a part of NCC.

5. Complaints concerning student services such as food and medical care.

Student Survey (May, 1970). During the last quarter of the year, PTTA administered a student survey among the dormitory students still remaining on campus. Items and responses from thirty-one students are summarized as follows:

Of the following, who would you say influenced you the most in your choice of major field (regardless of how tentative your choice is)?

a.	Mother	8%
b.	Father	8%
c.	Other adult acquaintance	8%
d.	High School teacher	8%
e.	High School counselor, dean or principal	24%
f.	College teacher	16%
g.	College counselor, dean or non-teacher	0%
h.	Close friend - or self	28%

Have you decided, even tentatively, what occupation or vocation you want to go into after college:

Yes - 100%

In thinking of your occupational future, do you feel that you will have a preference for:

a.	An academic life (teaching, research, etc.)	20%

b.	A business life	35%
c.	A professional life (doctor, lawyer, engineer, etc.)	5%
d.	A life of a trained technician or craftsman	5%
e.	A life centering upon some aspect of the creative process	5%
f.	A life centered upon human services	25%
g.	A life centering on home and family	0%
h.	I have not given sufficient thought to this matter to say	5%

What will be your main source of financial support during the coming year?

a.	Parents	0%
b.	Wife or husband	5%
c.	Job	25%
d.	Scholarship	15%
e.	Loan	10%
f.	Savings	15%
g.	G. I. Bill	10%
h.	Other (Work-Study)	20%

Which one of the following reasons are the most important one in your decision to attend this College?

a.	Inexpensive	21%
b.	Close to home	13%
c.	Friends were to attend here	0%
d.	Scholarship offer	33%
e.	Special training or programs	21%
f.	Other (unspecified)	12%

From what type of high school or secondary school did you graduate?

a.	BIA High School	37%
b.	Mission High School	19%
c.	Public School	37%
d.	Military	7%
e.	Other (specify)	0%

All things considered, how satisfied were you with your secondary school?

a.	Very dissatisfied	0%
b.	Somewhat dissatisfied	6%
c.	Fairly satisfied	27%
d.	Very satisfied	67%

Do you feel that classes at Navajo Community College are stimulating and informative?

a. Yes	39%
b. Some are, some aren't	61%

How satisfied are you with college living at NCC?

a. Very dissatisfied	20%
b. Somewhat dissatisfied	33%
c. Fairly satisfied	27%
d. Very satisfied	20%

How do your teachers compare with high school teachers you have had?

a. Generally better	53%
b. About the same	20%
c. Worse	27%

How effective do you feel Student Government represents students to the faculty and administration?

a. Very effectively	27%
b. Somewhat effectively	33%
c. Somewhat ineffectively	33%
d. Very poorly	7%

Do you feel your counselors and advisors are doing a good job of helping you plan your college life?

a. Yes	60%
b. No	20%
c. I don't know	21%

Do you feel counselors and advisors are doing a good job of helping you plan your future?

a. Yes	60%
b. No	20%
c. I don't know	33%

Are you planning on transferring to a four year college or university at some later date?

a. Yes	74%
b. No	13%
c. Unsure	13%

Is Navajo Community College helping you plan your coursework in anticipation of your transfer?

a. Yes	58%
b. No	42%

How well?

a. Very well	25%
b. Fairly well	33%
c. Fairly poorly	25%
d. Very poorly	17%

Do you feel that as a member of the college community, you have an active voice in policies and actions affecting students?

a. Yes	46%
b. No	33%
c. I don't know	21%

At this point can you think of any faculty members or administration who in your opinion have done an outstanding job either as teachers, or personal friends?

a. Yes	93%
b. No	7%

If there were no college on the reservation what would you have done this year?

a. Worked	33%
b. Other education	33%
c. Military	10%
d. Unsure	24%

As of now, do you think you will be returning to Navajo Community College next semester?

A. Yes	44%
b. No	12%
c. I don't know	44%

The final question in the student survey was of an open-ended nature to allow each student the opportunity to express himself further on any aspect of life at Navajo Community College. What we can see from the responses to this question is that very little has transpired at NCC which has escaped the notice of its students: the organizational difficulties, the classroom, the coursework, the communication barrier, the "liberal-conservative" enigma, the dynamism of its growth, the energy, all of this is reflected in the eyes of the students. e.g., "...There is an almost total lack of communication and good faith between factions of the faculty and administration."

"...students have withdrawn from the intellectual and emotional involvement with the school."

"...most faculty are very interested in becoming your friend."

"...students should have more say in certain issues."

"...it (NCC) should be controlled by Navajos, not Anglos."

"...certain staff must be more sensative to the unique needs of Indian students."

"...they (faculty) are willing to help any time."

"...higher ups...let their personal feelings interfere with teachers."

"...little student participation and friendship."

"...some (faculty)...try to get students to upset the administration."

"...NCC should get more financial support."

"...the school is o.k., but I sure don't like staying in the dorm."

Mail Survey. PTTA attempted two follow-up surveys of NCC students or potential students by mail. On the basis of discouraging returns, the first follow-up was abandoned. This was a canvass of 200 selected graduates from six feeder high schools on the reservation and the Intermountain School near Provo, Utah. Only six (6) responses were obtained from 200 mailings. The other survey was a mailing to the complete list of drops recorded by the Admissions Office during the period January, 1969, to April, 1970. One hundred and forty (140) cards were mailed. Slightly less than a 25% return was obtained: thirty-two students replied. The categories and their respective percentile responses were as follows:

Financial problems	11%
Personal problems (family, illness, etc.)	44%
School didn't live up to expectations	22%
Other reasons (travel, military, "bored", etc.)	23%

Specific problems cited in about 20% of the responses arose around actual school experiences: uncertainty about status, disenchanted with school generally, lack of course offerings or specific programs, etc.

Summary

There is little doubt that students at Navajo Community College cannot easily identify with their school. Students come, but they do not stay. While they stay, they do not attend class. And even of those who stay, half are either dissatisfied with the program and life there, or are not quite certain that their experience is what they hoped it would be. A loosely organized structure, lacking the means for precise communication and statements of purpose, losing half its staff and student body within a year, amidst surroundings that are oppressively unexciting; all these factors conspire to make NCC an inhospitable place for students who have been accustomed to definitive structures in their previous BIA-administered school experience. It seems they have only each other: the school does not give back the resonance they need.

Student Abilities

PTTA collected information from three souces concerning the abilities of students enrolled at NCC. A discussion of these sources and the information obtained follows:

Grade Distribution Study. In response to our request, Mr. Dale Chlouber, in the Office of Student Personnel Services compiled grade distribution studies on NCC students for the spring and fall semesters, 1969, and the summer session of 1969. A summary of the grades given follows:

	HONORS		PASSED		DEFERRED		NO CREDIT	
TERM	#	%	#	%	#	%	#	%
Spring, 1969	42	6	331	49	236	35	71	11
Summer, 1969	50	14	213	64	59	18	14	4
Fall, 1969	111	13	379	43	140	17	239	27
TOTALS	203	11	923	50	435	23	324	16

When one considers that "Deferred" grades under the NCC grading system translate as "Incomplete" in a traditional grading schema and that "No Credit" also includes withdrawals, it is seen that almost 40% of the total grades represent an assessment of course work that was less than satisfactory in terms of one criterion or another. The other noteworthy aspect of this analysis is the unevenness of the distribution across three grading periods: a fluctuation of over 50% in the number of highest and lowest grades from spring to fall semester,

and a reduction by half of the "deferred" grades given in the same time-frame. The pattern suggests either the imposition of stricter standards, om a disenchantment with the cumbersomeness of following up and changing deferred (incomplete) grades. In any case, the most striking fact is that of the students who remain as officially enrolled on rosters at the end of any term -- and these run low as only 50% of the original enrollment -- almost 40% do not earn credit for the time spent in class. How directly this is related to the ability of students to handle college course work can only be guessed at, but coupled with the information derived from the ACT (American College Test), described below, there is an indication of incongruity between either abilities and standards, or abilities and course demands.

The ACT Test Program. During the early part of April, 1970, PTTA, with the assistance of Mr. Scott Fisher from the Office of Research at Navajo Community College, administered the American College Test Program (ACT) to a sample of NCC students. Student response to this test was more impressive than in our earlier attempts, when but six students completed the four-hour examination; this time, data from forty-eight (48) students was compiled.

The functions and purposes of the ACT Program may be summarized as follows:

1. to provide a basic aptitude scan of the institution's student population;

2. to provide estimates of a student's academic and non-academic potentials that will be useful in the transfer and counseling process;

3. to provide dependable and comparable information for on-campus educational guidance;

4. to help colleges identify students who would benefit from special programs such as honors, remedial, and independent study;

5. to help colleges in determining feasibility of special programs (such as #4 above) and identify needs for particular programs.

Compiling data from other Navajo sources proved to be a formidable task. However, after some extensive record searching, both PTTA and the Office of Research at NCC received past ACT data from two sources:

1. Navajo Tribal Scholarship Office - this office provided us with group means and score ranges for the past three years; these scores come from Navajo High School and/or college students who are applying for tribal scholarships.

2. A second source of data came from the ACT regional office which provided us with ACT data from all Arizona Junior Colleges (as a group) which participate in the ACT program.

The data itself, from the three sources, NCC, Navajo Tribe Scholarship Committee, ACT Arizona Profile, is presented in the following table and frequency distribution graphs:

NAVAJO COMMUNITY COLLEGE
(N=48)

TEST	MEAN (RAW SCORES)	STANDARD DEVIATION	RANGE
English	8.69	4.88	1-22
Math	11.06	5.33	1-21
Social Studies	6.08	6.65	1-25
Natural Science	10.79	5.92	1-24
Composite	9.69	3.99	1-23

NAVAJO TRIBAL SCHOLARSHIP GROUP

	Composite Score Mean *	Range
Oct. 1967: N=100	14.83	2-25
Dec. 1967: N-300	12.27	5-31
Feb. 1968: N=121	15.55	1-26
Fall, 1969: N=347	13.49	4-28

* Only score available, standard deviations not computable from available data.

ARIZONA JR. COLLEGES: 1969-70

TEST	MEAN SCORE	STANDARD DEVIATION
English	16.7	5.2
Math	16.5	6.4
Social Studies	18.4	6.6
Natural Sciences	19.0	6.2
Composite	17.8	5.0

It is apparent from the data that Navajo Community College students, as a group, score lower than either Navajo students who apply for Tribal Scholarships or students enrolled in Arizona Junior Colleges. The fact itself is not surprising, but the measure of differences, both for the total test and for the individual parts, reflects a condition which should be of special importance to the College staff as it plans its programs and activities.

One can rationalize some of the differences by recalling that tests such as the ACT tend to measure as much one's understanding of the English language as they do any innate aptitude, yet Tribal Scholarship students, handicapped to the same extent as NCC students, did appreciably better. Why? Two reasons suggest themselves:

1. the Tribal Scholarship group includes some students who have already been admitted to other institutions of higher learning, and may be more acculturated to both the English language and to test-taking.

2. the Tribal Scholarship students indeed may be more promising students in terms of potential for a typical college program.

The disparity in scores with Arizona junior college students, who presumably are mostly of Anglo origin, is further attenuated by the difference in the objectives and nature of the state junior college program: these institutions, for the most part, are highly transfer-oriented and would by design screen out many students of minimal academic potential.

Yet the basic conclusion still obtains: Navajo Community College has geared over half of its current program to transfer to other institutions. In the light of this recognition, NCC is not drawing the

more promising high school graduates from its area of service. Such a finding reflects directly on two discrete efforts of the College as it affects recruitment of students:

1. the inability of the College to generate a highly organized, sustained program of articulation with feeder high schools;

2. the attempt by the College to adhere to an "open door" policy of admissions, in order to serve many students who would otherwise obtain no further schooling at all.

The efficacy of the latter endeavor is somewhat reflected in the results of the Michigan Motivation Scales, discussed below, where students at NCC score higher in meaningful protocols than Navajo students under BIA sponsorship in other junior colleges. NCC, whether because of staff dedication or other services to students, instills and fosters the growth of motivation among students toward educational and occupational goals. The effects, over the long-term, of such an atmosphere cannot be overstressed: a study released last spring by Brown University discloses that over the past 7 years, 2,100 students of marginal potential accepted by Brown not only went on to graduate as often as students who had scored higher on aptitude tests, but did equally well in later life. Colleges and universities, the report concludes, could safely lower customary admission policies "without seriously affecting their standards" so long as they considered "other factors", such as motivation, enthusiasm and desire.

In view of NCC students' reticence to involve themselves meaningfully in traditional student government, their predisposition to be lax in attending classes, and their cautious attitude in approaching the self-initiated forms of college responsibility, it behooves the College to take special cognizance of the "other factors" which make the college program succeed for these students. This relates to program objectives, content, pacing, emphasis and the general atmosphere of the institution.

Michigan Motivation Scales. During the week of February 16-20, PTTA administered the Michigan Motivation Scales to a sample of students at Navajo Community College. Concurrently, a sample of Navajo students, under BIA sponsorship, residing in the San Francisco Bay Area, were selected to participate in the test program as a control group. This latter group of students attended high school in what may be termed the feeder area for Navajo Community College; however, rather than attending NCC, these students opted to leave the reservation, under BIA sponsorship, and continue their schooling at two-year colleges in the San Francisco area.

The "M"-scales are designed to measure those forces which direct a student toward scholarly goals. The factors measured identify students with high or low motivation and thus are predictors of academic

success. Yet rather than classifying NCC students into high-low motivation groups, PTTA directed its test efforts to determining if motivational differences exist between those students who attend NCC and those who, passing up the opportunity to attend NCC, opted to attend off-the-reservation institutions.

In the development of his scales Farquhar used two complementary theories of motivation. The "focusing theory" suggests that there are identifiable personality traits for over/and under-achievers. The Word Rating List and the Human Trait Inventory require a subject to describe his academic self-concept and his personality, and his responses can then be compared to the variables identified as characteristic of over/and under-achievers. The "predictive theory" specifies that over/and under-achievers will make predictable and opposite preferences when confronted with choices regarding their activities and plans. The Job Characteristics Scale and the Situational Choice Inventory require a subject to choose characteristics from two extremes. In general, the student with high academic motivation chooses those alternatives implying long-term involvement, unique accomplishment, and competition with a standard of excellence. The student with low academic motivation tends to choose opposite alternatives.

Description of Scales. The Word Rating List consists of a series of descriptive words and phrases indicating characteristics a student might hold of himself as a learner. The words describe motivational and intellectual characteristics taken from literature on self-concept and on personality. The student rates himself on each characteristic as he thinks his teachers might see him, not as he would directly describe himself. For example, a series of adjectives is introduced by the phrase "Teachers feel that I am...," and the student is asked to rate each on the basis of "never", "sometimes","usually", or "always". The resulting measurement is of a "looking-glass self", a self-concept of the student in the academic setting.

The Human Trait Inventory is a list of statements to which the student is asked to respond according to how he feels about himself. The items reveal personality traits found to differentiate between discrepant achievers. The statements generally begin with "I want...", "I feel...", or similar personal references, and the student indicates that he feels that way "never", "sometimes", "usually", or "always". In contrast to the Word Rating List, the results of the Human Trait Inventory give a picture of personality traits not limited to the academic setting, and a direct personal picture rather than one imagined to be held by teachers.

The Job Characteristics Scale asks a student to indicate the kind of job he prefers. Each item pairs two job characteristics, and the student chooses the one exhibiting the characteristic he values most for his future job. Although the alternatives are randomly mixed, one of the two items in each pair of alternatives is characteristic of high motivational occupations and one is characteristic of low motivational

occupations. The items are all specifically related to job situations. For example, the subject is asked to indicate his preference for "a job where..." or "a job with...". The pattern of responses indicates a student's degree or motivation in his future job plans.

The Situational Choice Inventory is similar to the Job Characteristics Scale in its requiring the subject to choose between alternatives characteristic of high and low academic motivation. However, the items in the Situational Choice Inventory are not limited to job situations. The student is asked to indicate preferred activities related to school, jobs, future and relations with others.

The total of the four scales measures the general academic motivations defined by Farquhar. In addition, however, each of the sub-tests measures separate factors identified as components of academic motivation. The following chart describes those factors that are typical of students with high or low academic motivation. Roman numerals are those used by Farquhar to identify factors within each scale. Factors in Job Characteristics Scale and Situational Choice Inventory are given as opposite extremes of the same quality and are thus listed in both the High- and Low-Motivation columns. Factors in Word Rating List and Human Trait Inventory are given as isolated qualities and are listed in either the High- or the Low-Motivation columns, whichever is appropriate.

FACTORS MEASURED BY FARQUHAR MOTIVATIONAL SCALES

SCALE	FACTORS IN STUDENTS WITH HIGH ACADEMIC MOTIVATION		FACTORS IN STUDENTS WITH LOW ACADEMIC MOTIVATION	
	MALE	FEMALE	MALE	FEMALE
Job Characteristics Scale	I.High job involvement-committed to job and solving own problems	I. Unique accomplishments independence and opportunity for unusual performance	I.Low job involvement-avoid personal decisions and college requirements	I.Avoidance of education-wants job not requiring college
	II.Long-term job involvement-wants extended commitment	II.Long-term job involvement (see male)	II.Short-term job involvement-wants little personal involvement except security	II.Short-term job involvement (see male)

FACTORS MEASURED BY FARQUHAR MOTIVATIONAL SCALES (Continued)

SCALE	FACTORS IN STUDENTS WITH HIGH ACADEMIC MOTIVATION		FACTORS IN STUDENTS WITH LOW ACADEMIC MOTIVATION	
	MALE	FEMALE	MALE	FEMALE
Job Characteristics Scale (Cont'd)	III.Unique accomplishment (see female)	III.High job interest-wants to absorb interests	III.Avoidance of education (see female)	III.Low job interest-wants few demands, only wants security
Situational Choice Inventory	I.Unique accomplishment-likes unusual tasks	I.Long-term educational involvement-protracted educational plans	I.Common accomplishment chooses tasks like classmates	I.Short-term educational involvement-avoids educational commitment
	II.Long-term gratification-accepts delayed rewards	II.High task commitment-prefers task involving effort and difficulty for completion	II.Immediate gratification seeks immediate reward	II.Low task commitment-prefers little effort for task completion
	III.Completion with standards-sees standards as personal challenge	III.Unique accomplishment (see male)	III.Ease of meeting standards-prefers least effort	III.Common accomplishment (see male)
		IV.Long-term involvement-tolerance for future rewards		IV.Short-term involvement-desires immediate and certain rewards

FACTORS MEASURED BY FARQUHAR MOTIVATIONAL SCALES (Continued)

SCALE	FACTORS IN STUDENTS WITH HIGH ACADEMIC MOTIVATION		FACTORS IN STUDENTS WITH LOW ACADEMIC MOTIVATION	
	MALE	FEMALE	MALE	FEMALE
Situational Choice Inventory (Cont'd)		V.Independence in problem solving-reliance on self		V.Dependence in problem solving-looking to others for support
Word Rating	I.Academician-effective, bright, orderly, goal oriented	I.Academician (see male)	II.Educationally resistive-resisting academic involvement, either actively or passively	II.Emotionally distracted, impatient, bold, resistive
		III.Conformity-meeting expectancies of school		IV.Unreliability-not meeting expectancies of school
Human Trait Inventory	II.Academic compulsivity-high organizational needs	I.Academic compulsivity (see male)	I.Agitation-excitation, distractibility, escapism	II.Fantasy-withdrawal into academic dream world
	V.Success drive-attempt to prove self as defense vs. family interference	III.Conservatism-conforming to established norms	III.Academic negativism disinterest in and rejection of academics	IV.Social distance-lack of desire for or understanding social interactions
			IV.Purposelessness-lack of direction; accompanying anxiety	V.Emotional instability-lacking inner control of temper or need for excitement
			VI.Normlessness-hostility toward social standards	

Discussion of Results. There are no norms available for interpreting scores on the Farquhar scales. However, some meaningful interpretations can be made on the basis of data from the testing program itself.

The summarized data follows:

FARQUHAR SCORING				
	SCALE	n	RAW SCORE	STANDARD DEVIATION
NCC Students	Job Characteristics	29	17.42	2.26
	Situational Code	30	34.60	3.10
	Word Rating	3 0	31.03	9.24
	Human Trait	30	21.24	2.50
Control Group	Job Characteristics	11	13.58	4.08
	Situational Choice	11	29.27	4.63
	Word Rating	11	36.49	5.86
	Human Trait	11	21.62	1.58

Preceding any discussion of the results of the data produced from the "M" scales, a point should be made regarding the nature of the data and the analytic techniques employed. For a control group to serve its function properly, it must come close to approximating the composition of the "experimental" group in all characteristics other than the "treatment" itself. In our situation this meant the following requirements:

1. they must be of the Navajo tribe
2. they must be at the same educational level as NCC students
3. they must have had approximately the same educational background as NCC students.

A sample of thirty-three ($\approx$ 10% of F.T.E.) NCC students comprised the "experimental" group while, with the assistance of local BIA personnel, eleven "control" students were located who were willing to cooperate fully. By the nature of both samples, it was apparent that small-sample statistical methods must be employed. For this reason, the validity for

$n \geq 10$, Student's "t" tests were used. An important benefit derived from the use of this technique is its insensitivity to deviations from normality, usually a crucial assumption in parametric statistics. Considering both the sizes of the sample and the inherent "non-normality" of educational data, the choice of Student's "t" statistic was both valid and reliable.

In two scales, NCC students differed from the control group in a statistically significant manner; those being the JOB CHARACTERISTICS and SITUATIONAL CHOICE scales. For both of these measures, Navajo Community College students scored significantly higher than their Bay Area peers. Further, there appeared to be no statistical difference between the two groups, for two-sided tests, on the two remaining scales: WORD RATING and HUMAN TRAITS. To further support the result of no difference between the groups on the WORD RATING scale, it should be noted that while the group means appeared to vary, the respective standard deviations were substantial, indicating a large variation in scores within each group or an overlapping of the two populations. This data then further supports the premise of no difference. Also, the hypothesis of no difference in HUMAN TRAITS scores was overwhelmingly not rejected, indicating no difference between groups on this measure.

So, as a result of both scales which measure aspirations and future situational involvement (JOB CHARACTERISTICS and SITUATIONAL CHOICE), Navajo Community College students appear to be mome highly motivated in this direction, while no difference exists between the groups on the remaining scales. The only inherent differences apparent between the groups is the fact that one group chose to remain under BIA "supervision" and leave the reservation (control) and the other involved themselves in a new educational experience from "within" at Navajo Community College.

On the basis of the instruments used, this latter group appears to be comprised of more highly motivated students than the control group. Unfortunately, there is little research to date on the effects of BIA supervision and counseling on Navajo students. Perhaps on the basis of our findings, individuals may begin to explore this crucial area in a systematic fashion. Any inference that continued BIA supervision is the factor which contributes most to our findings would, at this time, be mere speculation. Two final questions suggest themselves as being pertinent to present planning at the College:

1. Is the motivation being engendered in NCC students commensurate with abilities and aptitudes as revealed by the ACT results?

2. Is the motivation compatible with the program - and special factors within it - so that such motivation has a viable experience to exploit itself?

These and further questions which arise in view of the results of the Michigan Scales -- e.g. the extent to which a specially dedicated faculty contributes to this motivation; or whether in fact such motivation raises false or irrelevant hopes in terms of what its students really want to and can do with their lives -- are questions which the college must attempt to answer soon. There is no virtue in proselytizing students with the promise of success if there is no program to assist them in achieving that success. Some of the disenchantment with the program in the face of initial expectations, has already been detected in the choice of subject areas by students from the first to the second semester. Other indicators (attendance, attrition, student opinion) seem also to point up the fact that the program is not meeting the needs of many of the students. (A description of the statistical treatment of the scores on the scales, designed to test the significance of differences obtained in the scores between the two groups is reported in Appendix B.)

Kuder Occupational Interest Survey. As a corollary to the final point mentioned above, it is interesting to juxtapose the results of the Kuder Occupational Interest Survey at this point. What are students at NCC interested in as careers or long-term jobs? The results of the Kuder, discussed below, suggest not only that the students are uncertain, but that they have no experiential base from which to judge what certain jobs entail; they have never seen people perform some of these jobs. In view of the choices made for subject area objectives by students in the first and second semester (Engineering, Business Administration, etc.) it seems that students have been misled by propaganda, perhaps totally well-intentioned, about the availability of certain jobs, their aptitudes for them, and the kind of college work it takes to prepare for them. On its part, the College may have inflated notions about the kind of students it can attract and hold for staffing the classes in these exotic program areas.

During the latter portion of the spring semester, mid-May 1970, PTTA and the Navajo Community College Office of Research administered the Kuder Occupational Interest Survey to a sample of NCC students. As in the past, PTTA attempted to utilize as large a sample as possible; yet only twenty-six (26) surveys were complete enough to undergo scoring. At that point in the school year, however, the resident student population was fluctuating in number and in the words of one college official, "...we have no idea (as to) how many students are left on campus". Still the sample's size, it is felt, is large enough to yield specific insights into the vocational patterns of Navajo Community College students.

The OIS scales represent a wide range of occupations and college majors. There are 171 scales in all, although no one subject will obtain scores in all of them. Seventy-seven occupational scores and 27 college-major scores for women. (Scores reported for women include scores on 28 scales developed on male subjects.) Also included is a verification scale which provides a check on the confidence that can be placed in a subject's answers.

The Kuder OIS is intended for use in the following situations:

1. With students, to supply information which may help them in making a vocational choice or deciding tentatively on a field of study.

2. With individuals who are likely to terminate their education early and who need help in identifying occupations at their level of skill that are consistent with their interests.

3. With college freshmen, to help them in selecting a major field of study.

4. With older students and other adults in employment counseling and placement and retaining centers, to help identify fields consistent with their interest patterns.

For our part, we had hoped that the KOIS would identify student interest patterns and yield insights into possible course offerings consistent with student interests and aspirations.

Science Research Associates, developers of the instrument, emphatically note that interpreters of any OIS results should be cautioned not to consider scores as measures of ability. To guard against doing so, they add, it is best never to use scores in isolation but in conjunction with other information about the individual, particularly abilities and achievements.

Discussion of Results. As a preface to the scale scores themselves some note should be made of the V-score which is based on 118 answer positions in 41 items and is designed to provide a check on the sincerity and reliability of the subjects' responses. It is not derived on the same basis as the other scores, but is a sum of unit answers made carelessly or without understanding, or by a student who fakes his responses on a number of such items in order to make the best impression. 67% of those students participating in the OIS at Navajo Community College received V-scores in the satisfactory (sincere) range. The remaining 33% fell into the questionable range, but for the most part even these bordered near the lower limit for satisfactory responses. Science Research Associates gives the following reasons to explain low V-scores:

1. Misunderstood directions

2. Answered carelessly

3. Answered insincerely

4. Has reading and/or comprehension difficulty

On the basis of the student constituency of NCC, the prior education experience of the students with BIA Schools, and the admitted reading and

comprehension difficulties of a large portion of the NCC student population, it is felt that the final factor most significantly affected the V-scores. With this in mind, we assumed that the OIS scale scores reflected the sincere responses of our student sample.

Dealing next with the KOIS scores themselves, we found an overwhelming number of returns, 75% of the sample, virtually uninterpretable in that scale scores were either negative or excessively low. The designers of the survey caution that "...if there are no scores over .39 and only a few in the .32 to .39 range, any interpretation must be extremely tentative." In fact, of the 75% of the surveys which were exceedingly low, only 14% of those even fell in the .32 - .39 range on any scale. Of those surveys which were interpretable, students' interests lay almost entirely in the vocational or social service fields, i.e.,mechanical, social worker, welder, elementary education, nurse, dental assistant. Further, the highest scores for the students with low-overall profiles fell into these same categories.

Now we have seen that as a group the students' V-scores were, with small exceptions already mentioned, within the satisfactory range, yet the majority received decidedly low overall profiles. Several explanations arise for these low scores. Past research in the Kuder-Inventory has shown that overall low scores might arise due to basic reading problems among the students (KOIS has a 6th grade reading level). Yet when students receive generally low profiles with satisfactory V-scores, one explanation stands out: the student's interests are not well established and have not crystallized to an extent that an instrument such as the KOIS can be useful to him. He may need to explore new kinds of activities, read about a variety of subjects and, in general, broaden his experiential base.

In several ways, this suggestion has been recurring in our analysis of student characteristics at NCC. Is the model of organization, program, activities at NCC too much like the traditional Anglo model? In view of the limited experience of Navajo students with college, jobs, off-the-reservation life and general academic climate, should a major portion of student experience be organized into explorations -- brief, varied, and conducted in an atmosphere of intense and warm social interaction? Instead of attempting to produce doctors or auto mechanics with a concentrated outlay of classroom involvement, would it not be wiser to give students a taste of a broad spectrum of academic or occupational possibilities? The transfer core began as an idea of this sort, but the inexperience of faculty and the lack of para-professional assistance to monitor and husband the program contributed to its confusing and disappointing students. One way or another, NCC must revise the approach it presently has to education as preparation for a specific career opportunity. Such a rationale is too remote, too irrelevant (as yet) for the kinds of students it is enrolling.

Student Attendance

Two studies of attendance patterns were made during the school year, one in November, 1969, and one in May, 1970.

The first study selected, after evaluation of the attendance reports turned into the Office of Instruction, all students who were absent 25% or more of the in-class time for one class during an eleven-week period covered by the report. These names were given to instructors with a questionnaire which sought to have teachers classify students by reasons for non-attendance. Because of some confusion about the wording of the questionnaire, the returns described students as one of three types of attenders, rather than specifying reasons for non-attendance. The students thus described fell into three categories:

1. Poor attenders, i.e., students who still appeared periodically, but had a distinct history of only sporadic attendance in class.

2. Withdrawals, i.e., students whose attendance was so poor the instructor had dropped them from his roster.

3. No information, i.e., students who had been attending regularly and suddenly had not appeared for some length of time.

Table 10 gives the results of the study. It shows that early in November, a total of 38% of the student body was absent 25% of the time. Descriptive information provided by the faculty indicated that non-attendance increased following the Thanksgiving recess and did not diminish following the Christmas holidays.

The second study took a selected number of classes and charted the actual student-hours of absenteeism against the maximum total absenteeism possible for each class. In other words, in an English class with 20 students meeting three times a week, sixty hours is the maximum number of absentee hours possible, i.e., if nobody showed up for class at all during the week. Table 11 shows the results for selected classes during the first seven weeks of the spring semester. By the seventh week, 38% of the possible absenteeism had been reached, exactly the total achieved in eleven weeks of the fall term.

Table 12 shows four types of classes -- academic (chemistry), vocational-technical (drafting), business (office practice) and cultural (Navajo studies), as graphed in the study. It demonstrates a typical pattern: no instructor and no particular type of class was immune to the disinclination of students to come to class.

TABLE 10

NUMBER OF STUDENTS ABSENT 25% OF CLASS TIME
BY SEX, PROGRAM AND PERCENT [4] OF ENROLLED IN EACH CATEGORY

	MALE			FEMALE			OTHER (2)			TRANS/PREP			TOTAL Ss (3)	
CATEGORY	N	% TOTAL (1)	% MALES	N	% TOTAL (1)	% FE-MALES	N	% TOTAL (1)	% OTHER	N	% T/P	% TOTAL	N	% TOTAL
Poor Attenders	33	11	20	27	09	19	49	16	27	08	03	06	60	19
Withdrawals	23	06	14	12	04	08	23	07	13	10	03	08	35	11
No Information	15	05	09	10	03	07	20	06	11	03	01	02	25	08
TOTAL - All Categories	71	23	42	49	16	34	92	29	51	21	07	16	120	38
TOTAL Enrolled	169	54	100	142	46	100	179	58	100	132	42	100	311	100

(1) Percent of all 311 students enrolled (as reported November 24, 1969 by Office of Admissions and records.

(2) "Other" includes all program areas not part of the Trans/Prep area (Continuing Education, Arts & Crafts, Navajo Studies, Business, Welding, Auto Mechanics, Building and Construction...).

(3) Ss = "Students"

(4) Due to rounding, totals may not equal sum of parts.

TABLE 11

STUDENT HOURS OF ABSENTEEISM IN SELECTED CLASSES - SPRING, 1970

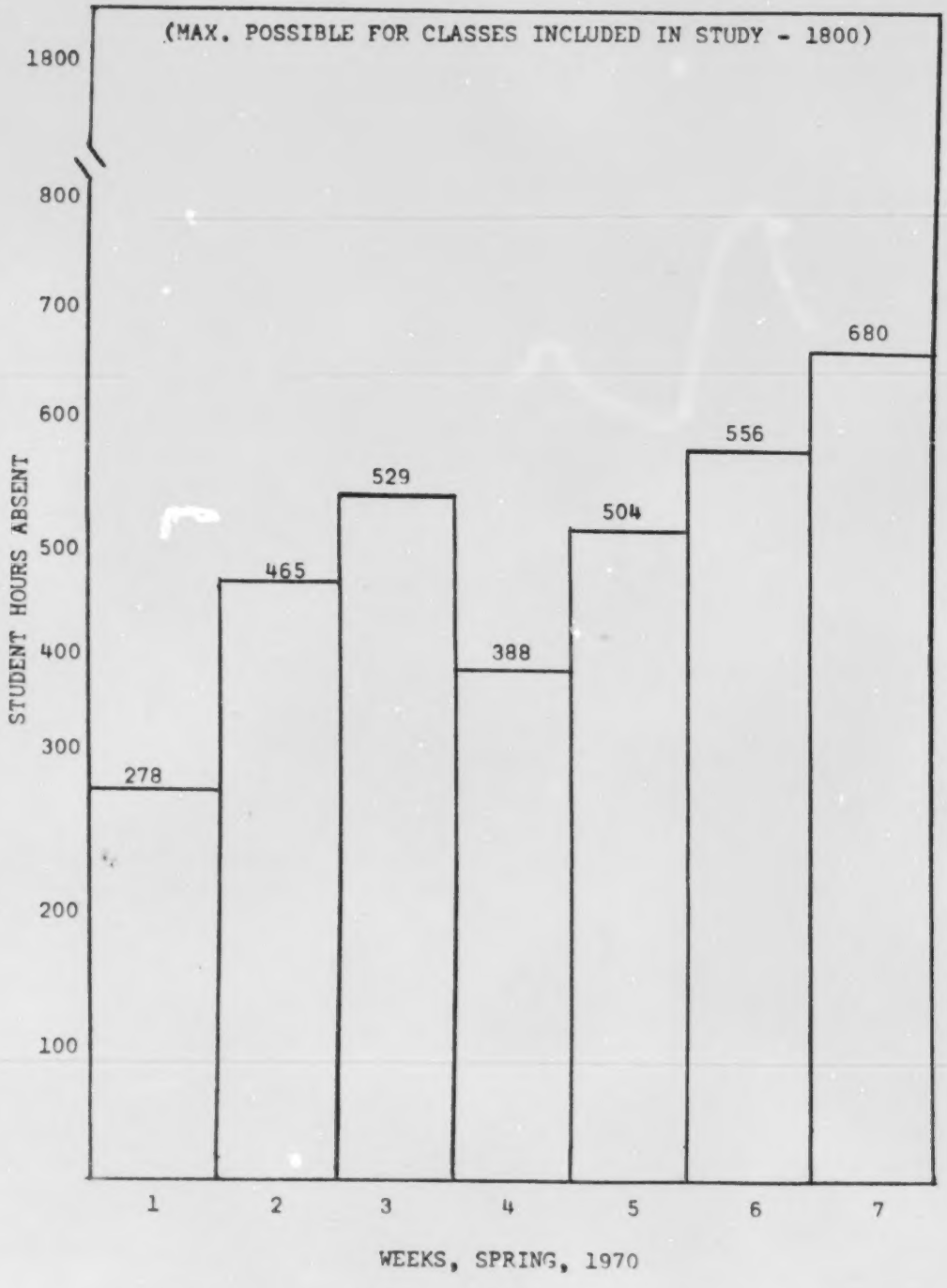


TABLE 12

STUDENT HOURS OF ABSENTEEISM IN SELECTED CLASSES,
SPRING, 1970

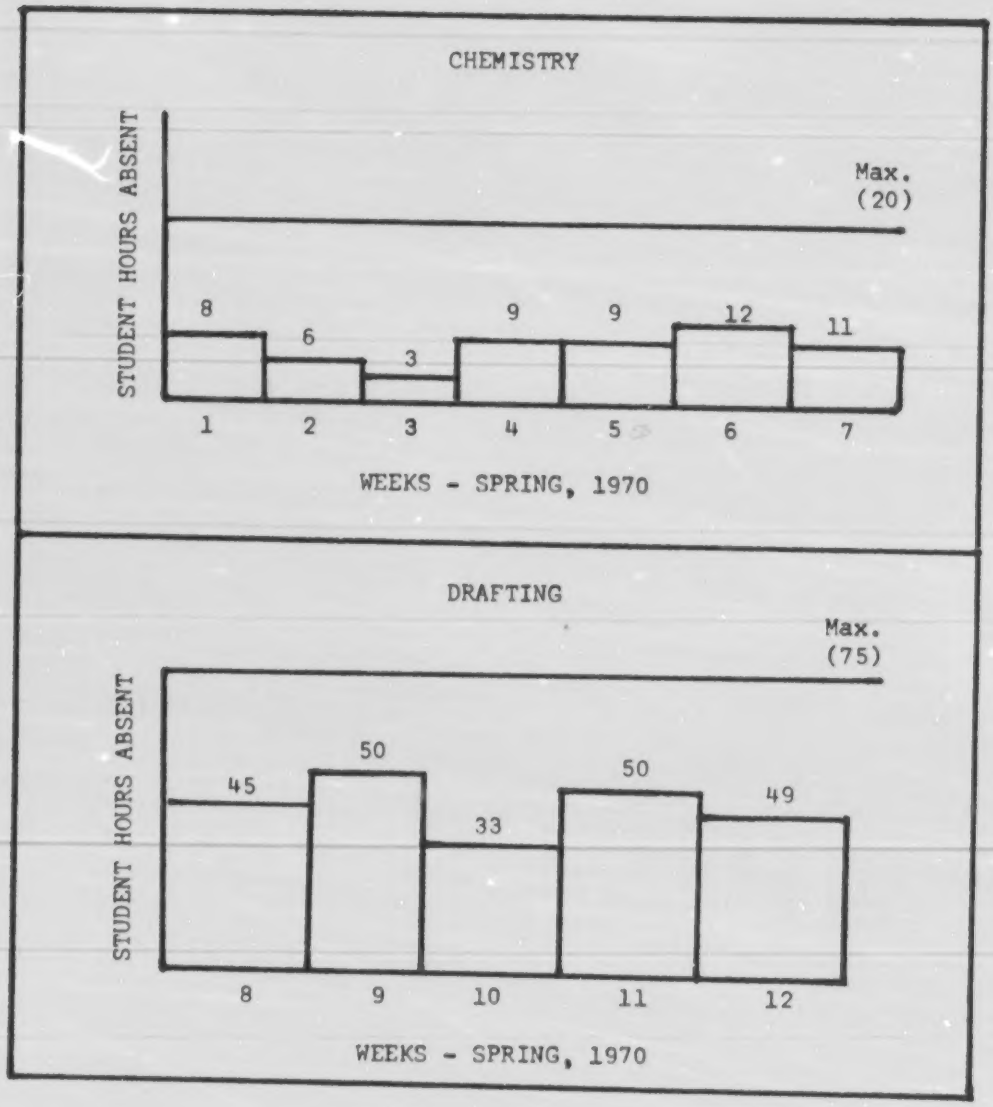
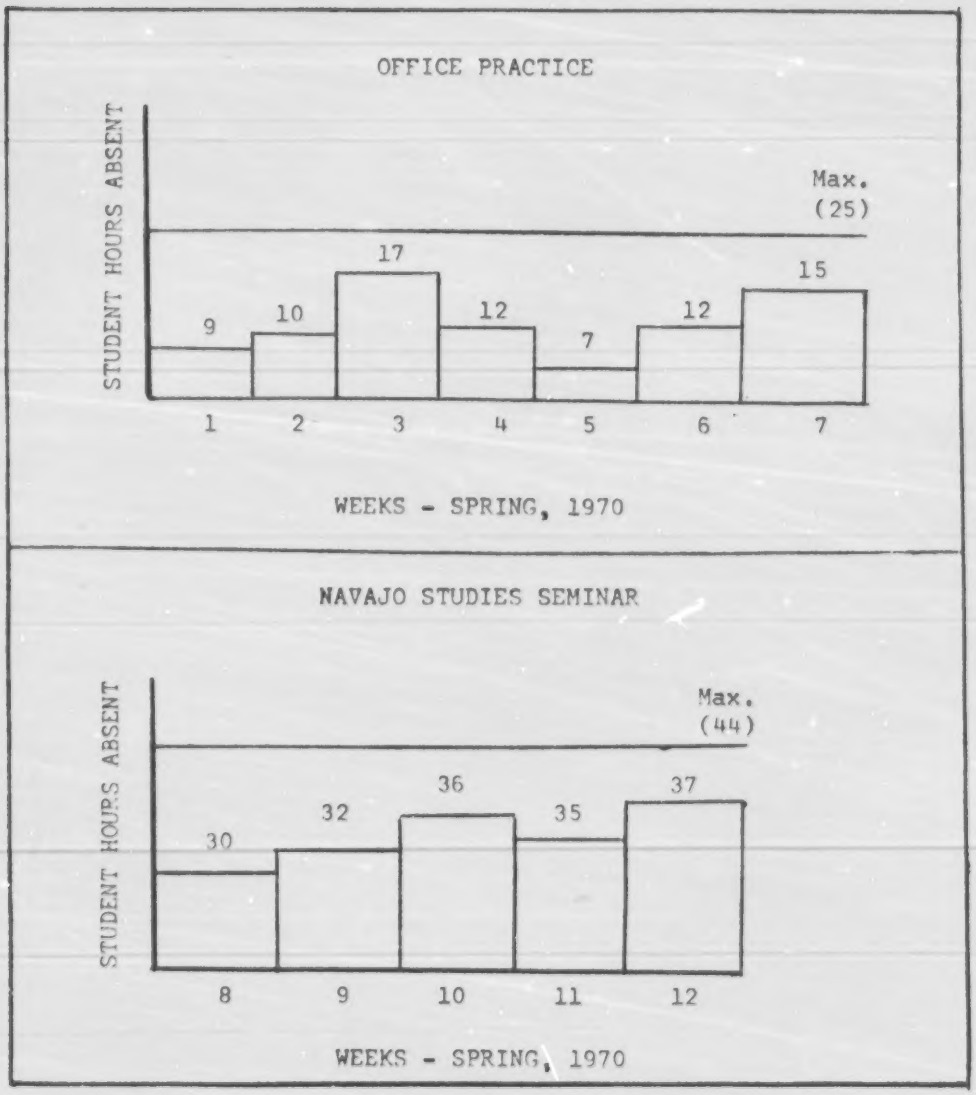


TABLE 12 (Continued)

STUDENT HOURS OF ABSENTEEISM IN SELECTED CLASSES,
SPRING, 1970



Summary and Conclusions

There is considerable objective data (as well as subjective opinion on the part of students, faculty and others) that Navajo Community College has, if not failed in its original mission, at least been set back in its plans to a point where it must virtually begin all over again, at least as regards its commitment to students.

Evidence indicates that most students at NCC:

1. do not have the ability to succeed in the program of studies as presently constituted; this may be the fault of the program, or a number of other related factors bearing on student life at the College;

2. are either not challenged or not excited by the programs offered;

3. are dismayed by the lack of activities in an isolated community;

4. have serious financial or personal problems impeding their ability to remain in school or attend classes regularly;

5. are more highly motivated with respect to situational choice and job characteristics than their Navajo peers who leave the reservation to go to school.

If these findings are accepted, the ensuing question becomes: what would the indicated changes be which would encourage and and adhibit student enthusiasm and success?

Fom one thing, NCC must direct resources toward recruitment of the more academically capable students who now leave the reservation to go to school. This would do at least three things:

1. Provide more spirited leadership in both academic and extra-curricular activities among students;

2. Provide a talented pool of peer-counselors, peer tutors and peer spokesmen to effect leadership among students;

3. Allow the College to continue a viable transfer program, which appears now to be threatened.

At the same time, the College must make greater provision to adapt itself to the students it attracts. Shorter instructional units (perhaps not more than six units within a quarter) within a revised school calendar, supplemented with a massive attempt to provide a rich program of athletic, social and off-campus activities, as well as a meaningful plan of student employment and participation in College responsibilities seems indicated.

In both these connections, the College would do well to reconsider its present plans to locate the new campus at Tsaile Lake. As can be seen from data presented here, the location of a College determines where the source of most of its enrollment will be. Chinle is only 16 miles from Many Farms, so it provides most of the students, at the same time that the new site is virtually virgin territory in terms of accessibility, isolation and nearness to services and amenities. If the College were located in the Ft. Defiance subagency, not only would it be still fairly close to the Chinle area (as compared with the distance of Many Farms to Shiprock and Tuba City at present), but it would be only minutes away from Window Rock, the nation's capital, as well as from Gallup and the most sizeable high school populations around the reservation. Resources in terms of activities programs, tutorial and enrichment assistance, field trips, on-the-job training experiences or internships, university research assistance and project help, and many other elements now lacking in the College configuration would be close by.

VI. ORGANIZATION AND GOVERNANCE

Navajo Community College is governed by a ten-man Board of Regents, appointed in a resolution by the Tribal Council. The resolution provides for appointment of certain Regent members to serve staggered terms.

The Board of Regents meets on a regular basis once each month, usually in a different chapter of the reservation, but more frequently at the college site. All of the Regents are Navajos and at least one does not even speak English. As with other decision-making councils and committees, the Board has made provision for student participation, and the Student Body president of the College sits as a full-fledged member of the Board.

The College organization is outlined in the organizational chart (Figure 2) on the following page. This is the best approximation of the current situation, though a new Policies and Procedures Manual is suggesting that the organizational format be changed somewhat for the next school year. No formal organization chart as such has ever been adopted by the Board, and the precipitous changes in enrollments among students is matched by the egregious turnover of administrators at the College: ONLY ONE ADMINISTRATOR WHO IS STILL WITH THE COLLEGE IS SERVING IN THE SAME POSITION HE HELD WHEN HE WAS FIRST APPOINTED, AND ONLY THREE ADMINISTRATORS ARE STILL OCCUPYING THE SAME POSITION THEY HELD LAST SEPTEMBER, WHEN SCHOOL OPENED. This instability and the consequent confusion of responsibility is the second most persistent problem facing the College.

The College now, during the vacation period, faces the need to consider the possible replacement of:

1. The Business Manager -- who himself had created a vacuum in the Instructional Division when he was transferred from Vice-President for Vocational-Technical Education to become the Business Manager.

2. The Comptroller -- which means the total continuity of the Business Office will be lost.

3. The Assistant to the President.

4. The Legal Counsel.

5. The Vice-President for Community Services.

6. The Dean of Student Personnel Services.

7. The Director of Research.

8. The Director of Economic Development.

9. The Director of Information Services.

10. Assistant to the Chancellor.

Some of the attrition within administrative ranks was unavoidable or the product of normal development: personnel were offered better positions, or grants for advanced study. The most serious loss was the untimely death of Mr. Allen Yazzie, former Regent and until his passing the Vice-President for Community Services. The Adult Basic Education Program, under his direction, was one of the few singularly effective total programs operating at the College. Some of the other vacated positions, however, should earnestly be studied before replacement: the legal counsel's position and that of the assistant to the President were both of questionable value in terms of funds expended.

The Business Manager will be the most difficult position to replace, inasmuch as the Comptroller and Business Office secretary have left as well. Forced to depend on year-to-year funding derived from agencies whose largesse is often capricious, the budgetary and fiscal mechanisms of the College require an experienced person, one who can keep the myriad directions in which the College is moving in total perspective.

A discussion of the various facets of organization follows:

Objectives and Philosophy

There are no arguments about the basic aims of the College, any more than there are arguments about the aims of any other institution which calls itself a "community college". One wants to provide transfer and terminal curricula, to help students remediate deficiencies and identify their goals, to provide adult education and serve any other unmet training or educational needs in the service community. Navajo Community College assumed these responsibilities when it opened its doors. It also projected at least two other roles for itself that are unique to it alone: a center for cultural and educational documentation to the American Indian Community as a whole, and to pioneer "new solutions to old and new problems". [23]

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[23] Navajo Community College - Budget Proposal FY 1971, p. 3.

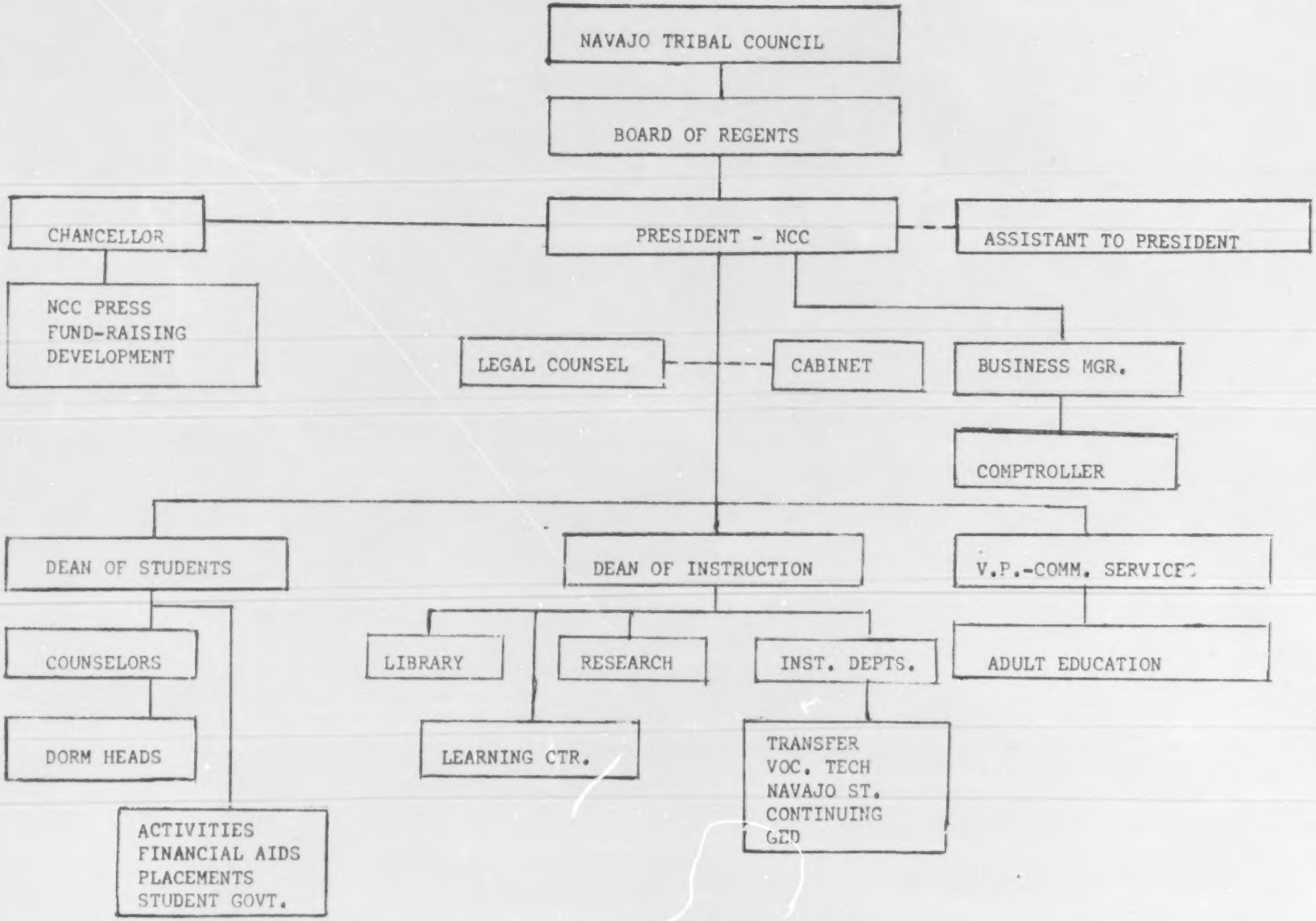

FIG. 2 -- ORGANIZATIONAL CHART - NCC - SPRING, 1970

It would seem that these six aims would suffice as a framework on which to build a philosophy and objectives. Yet in no certain way did the College ever get its bearings, solidify its direction and articulate a clearly stated philosophy to either its staff, its students, its faculty or the community. One faculty member, in a letter to the Director of this study, recounted:

> "When the orientation meeting was held early in September, 1969, most of us were dumbfounded to learn that we had met, not to be instructed but to establish the patterns of philosophy for the college and to create a curriculum. From scratch."[24]

This relates to September. As late as March of the following year, Dr. Biehl of Fry Consultants, Los Angeles, after visiting the College, wrote in his report:

> "The two primary demands of policy makers for the College are to determine the fundamental identity of Navajo Community College, and to establish the operating policy guidelines required to sustain all elements of the College on a day-to-day basis... People associated with the College are highly concerned about the institution's identity as expressed in its goals, objectives and policies." [25]

There is something natural in this inchoate maundering amongst ill-marshaled facts for a new institution, but NCC has been unfortunate in finding itself the victim of processes actuated by this lack of direction which in turn have produced other problems that have set back even farther the time when the College will be able to turn around and authenticate its identity. We are referring to the loss of most of the students, the exodus of a sizeable proportion of the faculty, and the decimation of the administrative staff.

There is no question but that the absence of clearly stated aims and objectives has frozen the ability of the College to move ahead. But what has hampered the institution in attempting to function as a cohesive unit on a day-to-day basis has been the absence of operating policy guidelines clearly stated and well-circulated. There were at the end of May no job descriptions for all positions, no current organizational chart with real validity, no catalogs, no operating manual, or any other viable instrument by which the staff could judge the acceptability of any proposal or the absolute means of its implementation. The much-maligned trip to Alcatraz by students should never have produced the animosity or anxiety which it did: had the Board been on

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[24] Letter to the author. Name withheld. July 21, 1970.

[25] Biehl, William, Policy-Making at Navajo Community College. Consultant's Report. Mimeo. March, 1970.

record with a policy which governed the proposal, or even covered the means by which such a problem be properly treated through channels, a great deal of adverse feeling and energy might have been saved.

In a sense, these are probably the basic reasons why some of the inability to get things done a certain way occurred: confusion about policy and the ultimate locus of decision-making responsibility. Yet it must be said that the College administration may have erred on the side of generosity, of a willingness to be all things to all people. The Navajo is not a hyperactive human being, and he works hard to achieve unanimous views. No one will deny that what some may construe as a vacillation or indecision may in fact be patience, flexibility, optimism and, eventually, wisdom. In a sense, one can look back and judge that that is what the Regents and the administration did -- bent over backward in an attempt to do the thing the Anglo way. And it didn't work. Some of the excellent white faculty, long conditioned to student involvement and participation, tried to invoke just such broadside involvement on the part of NCC students. The students, so much more concerned about family and personal problems, money, a campus that had practically no other activities, and a curriculum that was not exciting them, just didn't care that much. At least most of them we talked to didn't. About Indian welfare, perhaps. But not necessarily about student activism for activisim's sake.

When the decision was finally made not to re-hire some of the personnel involved -- and the timing was admittedly execrable -- it was the most natural outcome one could expect. The College found itself perforce with a cultural reverence of the conservative, and certain faculty, it appeared to us, whose stance against Vietnam, for instance, was probably based solely on the rationale that we ought not tell a foreign country how they should run their affairs, were beside themselves when they were penalized for doing just that.

It may be that the philosophy, aims and objectives of the College, even when they are codified, documented and implemented, won't take care of every contingency, but it might have helped during the past year. The College is still trying to formulate a Policies Handbook and should have a catalogue out before fall. It is hoped that these beginnings will help mightily to settle the direction in which the College means to go.

Communication

During the month of January, an instrument we designed called the Organizational Characteristics Inventory, comprising 70 items grouped in seven dimensions, was distributed for response to slightly fewer than 60 memebers of the College Community, including Regents, faculty, and administration. The items were originally crafted from a variety of sources: applications for accreditation, B. Lamar Johnson's "Islands of Innovation", two doctoral dissertations concerned with organizational characteristics of colleges, and others.

The original plan was to submit suggestions for items to the College, refine all items, test-run the inventory with a sample group of respondents, and administer the instrument by November 30. The Director of the study was injured in a near-fatal automobile accident on November 4 near Ganado, and after the delay occasioned by his hospitalization it was possible only to submit the document for review to the advisory committee which had been formed to assist the team. The test was to be taken in November, a re-test given in alternative form in April, and gains measured. The first test was administered in January, and by the time of the re-test, advanced to May, the faculty was in such straits over the Alcatraz-Navajo control issue that only seven responses on the re-test were returned.

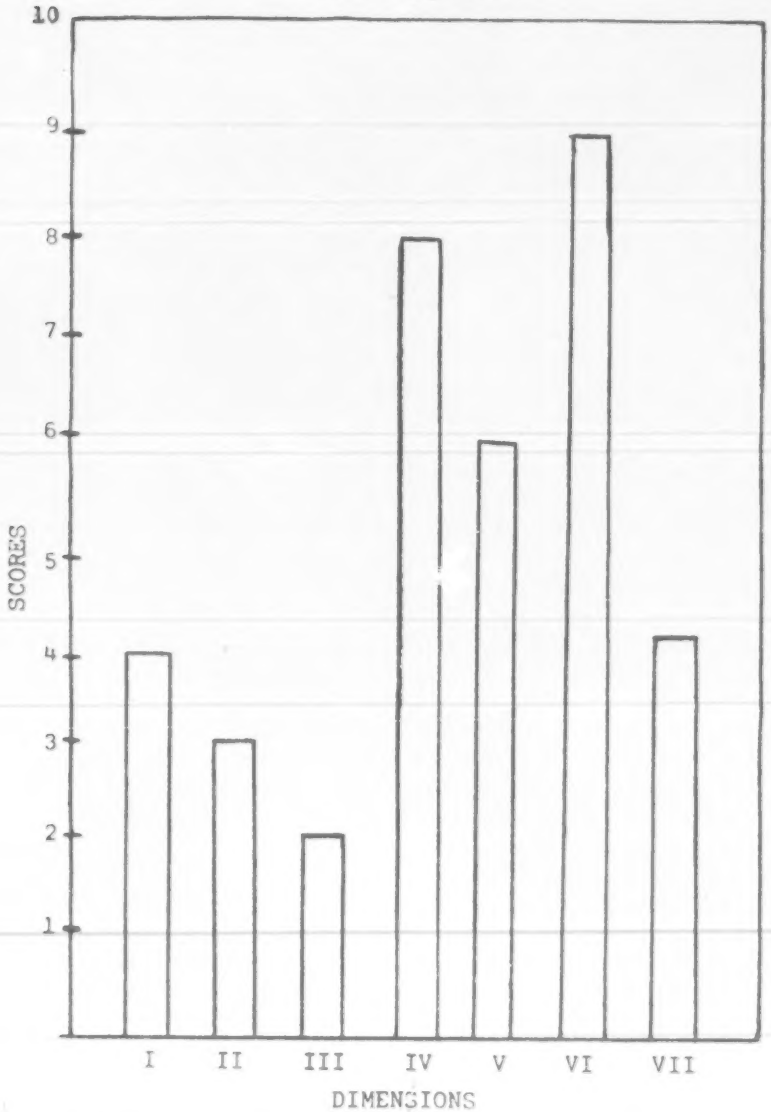
The results of the first administration of the inventory appears in graph form as Figure 3 on the succeeding page. As can be noted, the College rated itself lowest in Communication. The feeling is that the individual staff member (or student) is unaware of the processes ongoing on the campus at any given time. The score also relates to publication and dissemination of bulletins, brochures, catalogues and schedules. The principal deficiency in this dimension, however, relates to organization: the flow of items to be processed, demands for new courses or programs, the basic management information system which makes the College run, and the feedback from policy-forming and decision-making committees to staff is the dimension which is involved.

Beginning with the Board minutes, which are taped and not transcribed until long after the meetings, to the basic document of a class schedule, which was not used in the fall semester at all, NCC has serious gaps in its communications network. One of the main shortcomings of the present program -- admissions, records, grades and student data -- will hopefully be remedied when the Office of Research is subsumed under the Office of Instruction this fall. The new Policies Handbook and catalogue are welcome additions to a basic codification of relatively stable information about the College. The standardized testing program, as yet not approved, should yield valuable data on students which will be of help to instructors. But the most significant vehicle of communication -- the student-administration-faculty committee structure has not yet begun to jell. Faculty never did effectively organize; the student government committees were all but moribund at year's end, and the total administrative organization was in the midst of being overhauled, mainly through creation of the Navajo College Council, which would replace the present President's cabinet.

Some sort of faculty Senate or Association is the key to this structure. Most business of policy or decision-requiring importance will be generated by faculty. If the instructional staff can set up a streamlined committee structure to articulate quickly with the College Council, it seems half the battle may be won. For their part, students should likewise have a responsive arrangement of

FIG. 3 - ORGANIZATIONAL CHARACTERISTICS INVENTORY

January, 1970



DIMENSIONS:
I. ORGANIZATION
II. BUDGET AND FINANCES
III. COMMUNICATION
IV. STUDENTS & STUDENT SERVICES
V. CURRICULUM
VI. SPECIAL SERVICES
VII. PLANNING

representative groups with direct access to the Council for processing of their items, unless they bear on instruction or other faculty domain. At the same time, student representation on appropriate faculty and administrative committees would help to cross-seed the campus organization with information to all segments of the College community.

Budget and Finances

It is something of a miracle that Navajo Community College exists at all, given the massive efforts required to create such an institution on a distant Indian reservation. Part of the secret of the success in the matter is attributable to the fact that facilities were provided at practically no cost and the financial support thus far, though hard won, has been substantial. It has allowed for the hiring of sufficient personnel to do the job, and in some cases for the provision of services that many a mature college has not been able to afford. Teacher-student ratio is not more than 10 to 1 over a given semester, and the ability to purchase the services of legal counsel, a research department, an economist, to sustain a Press and full-time Public Information Service are luxuries which NCC was able to afford right from the start.

The NCC budget for the last two years has run about $1.5 million when funds from all sources are included. For FY 1971, for example, the anticipated income comes from the following:

OE	$838,954
The Navajo Tribe	250,000
Donner Foundation	100,000
Library Funds	53,980
Rockefeller Foundation	15,000
Salt River Project	25,000
Donations & Foundations	110,372
Fees (Students & Dorms)	40,000
Indirect Costs	67,612
TOTAL	$1,570,918

This does not include a grant on the order of $200 thousand to operate the Adult Basic Education Program, funded by HEW. Thus when one is computing per capita costs, one need not worry about full-time equivalent enrollment: all the enrollment which is computed against an approximate $1.5 million budget is day enrollment. The HEW grant takes care of almost all evening students except for perhaps a dozen classes. And when one remembers how few students actually finish a full-time load (only 40 passed more than 10 units in the first semester), the cost per student is exorbitant. Looked at another way, a budget of $1.5 million for 300 students is $5,000 per student, and the average earned FTE is perhaps only 1/2 of 300 , if you compute FTE on the basis of average daily attendance.

Where does NCC spend its money? Figure 4 charts, for selected categories the expenditures of NCC as compared with two other small, rather remote colleges. Colorado Mountain College operates two campuses, one at Glenwood Springs, about 40 miles from Aspen, Colorado, and one at Leadville, 11,000 feet up in the Rockies, the highest campus in the U. S. It has slightly more than 300 FTE at each college. Its annual budget for 1969-70 was $1,358,190. Antelope Valley operates a main campus at Lancaster and a satellite campus in the Mojave desert in California. It has an FTE of 2,700 students; its 1969-70 budget ran $2,151,101.

It can be seen that in some instances (Student Personnel Services, travel and capital expenditures) there are wide discrepancies. NCC spends over twice what Colorado Mountain College spends on Student Personnel, and where it spends as much, proportionately, as Antelope Valley on Instruction, Antelope Valley funds its entire Student Personnel budget out of the same money. NCC spends almost 4 times as much money for travel as the two Colorado colleges put together and over 5 times as much as the California college. And where the other two colleges, which already have plants, put nearly 10% on the average into capital outlay (equipment), NCC spends only 4%, though it has not equipment of its own to speak of.

The most telling factor to be observed here is the cost per student. It costs NCC over $5,000 to educate a single Navajo for a year; it costs Colorado Mountain about $2,000 to educate one of its students, whereas Antelope Valley can do the job for less than $800 per student. (Arizona and California's average junior college costs per student are both under $650, and BIA can fund a Navajo at a California junior college, including monthly subsistence, for less than $2,500.)

These figures may mean little at this time, but in terms of benefits received (graduates, transfers, placements) by its students, it will be a factor soon to reckon with. These are extraordinary cost figures, and any future source of funding -- congressional appropriation, tribal support, foundations or taxation -- will ask for far more precise accountability than is now evident.

Planning

In the hurly-burly of day-to-day wrestling with organizational problems, especially the problem of where money is to come from for next year, it is difficult to mount and develop a planning capability. Yet, if one were to ask what single thing could make life easier for the busy staff at NCC, it would have to be planning. Including as it does the setting of priorities, allocation of resources, setting of long-term and immediate goals, it could immediately serve to remedy some of the glaring deficiencies. (Student recruitment is one of the neglected items which comes immediately to mind, as well as a full-blown activities schedule.)

BUDGET CATEGORY	NCC 1970-1	%	COLORADO MOUNTAIN	%	ANTELOPE VALLEY	%
ADMINISTRATIVE	329,946	22	292,310	22	72,685	4
TOTAL INSTRUCTION	913,995	70	615,470	48	1,400,558	70
LIBRARY (INC. BOOKS)	53,980	4	106,090	8	25,053	1
STUDENT PERSONNEL SERVICES	235,789	16	100,950	8	(included in instruction)	--
CAPITAL OUTLAY	52,018	4	132,050	10	163,111	8
MAINTENANCE & OPERATIONS	91,847	6	111,320	9	251,489	12
TRAVEL & PER DIEM	79,785	5	17,350	1-1/2	14,998	3/4
FOOD SERVICE	90,684	6	155,000	11	30,950	1 1/2
COMMUNITY SERVICES	24,992	1-1/2	107,500	8	103,933	5

FIG. 4 -- BUDGET EXPENDITURES BY CATEGORY -- COMPARISON

There are additional virtues inherent in the conduct and maintenance of a planning process. Communications, for one thing, improve. You can hardly plan without some measure of involvement of all of the people concerned, and once this happens, people get to know what other people are thinking, planning and dreaming. NCC does not have to look beyond last semester for proof of that. The most propitious time for everyone was the period of budget preparation, since the manner in which budget planning and preparation took place required the commitment of many people. Faculty, students and administrators met in groups until all hours of the night and morning, discussing and debating without acrimony their points of view. It may have been the high point of the entire school year. At the same time, some very realistic approaches to priorities and programs were thought out.

It is significant, we think, that the Fry Consultants report suggested the immediate formation of four comittees by the Board of Regents, and that the very first one was a Planning Committee. With good reason, we think. There is at NCC no master plan for building, for the instructional program, or for direction of the total program. There have been no systematic analyses and plans drawn for alternative strategies for funding, for equipment, for modification of the program components. At least they have not been formally approved and documented.

We can do no better than restate the findings and recommendations of Dr. Biehl when he visited the College last spring. The Board of Regents reviewed his findings, and accepted the report with enthusiasm. They expressed the wish to implement the most critical recommendations early, and it is for that reason that we repeat the findings here. Navajo people thought these were helpful and wanted to do something about them. We are serving here to remind Navajos how they felt:

> The two primary demands of policy-makers for the College are to determine and clarify the fundamental identity of Navajo Community College, and to establish the operating policy guidelines required to sustain all elements of the College on a day-to-day basis. In our judgment, operating policy development must be given the higher priority. If the College cannot function as a well-directed and cohesive unit and provide required services, it may not have the opportunity to clarify its identity in the future.
>
> While efforts to determine, communicate and administer College policy have been ongoing, they appear to have been only marginally effective for several key reasons:
>
> 1. Absence of Policy Priorities
> Clear, reasonable policy priorities have not yet been established for the College. As a result, members of the College community responsible for policy development, recommendation, and approval are attempting to wrestle

with all policy requirements simultaneously. Policy-makers at the College do not have time or ability to do everything at once.

2. Confusion about College Identity
People associated with the College are highly concerned about the institution's identity as expressed in its goals, objectives, and policies. In effect this concern has created a policy-making and operations log jam; real momentum has suffered from uncertainty and hesitance.

3. Lack of Visible Leadership
Policy development at Navajo Community College suffers from a lack of visible leadership. The Board of Regents is considered to be more closely identified with the Navajo Tribal Council than with the campus community. The President probably needs more time on campus to emerge as a leader. Organized student leadership appears more mythical than real, and the faculty must organize itself to lead.

4. Incomplete Representation in Policy Determination
While a fundamental theme of the College suggests that all elements of the College community should be involved in matters of importance to the institution as a whole, representation in key policy-oriented groups remains incomplete. For example, while the student body is represented directly on the Board of Regents, the faculty is not.

5. Lack of Policy Documentation and Communication
When policies affecting the College are established by the Board of Regents, they must be formally documented, codified, and disseminated so that they may be known, recognized and successfully administered. This process is presently too informal, resulting in confusion about what is or is not College policy.

6. Confusion Regarding Authority
As was suggested in the initial PTTA evaluation report, administrative responsibility and authority has not yet been clearly delegated and assigned throughout the organization. While this sort of definition takes time to achieve, policy cannot be effectively administered without clear assignment of authority.

These types of voids and problems are characteristic of young organizations and institutions such as Navajo Community College. We are certain, however, that many of the present policy-oriented problems can be resolved soon, provided certain steps are taken.

RECOMMENDATIONS

The central policy-making body for the College is the Board of Regents, and its focus of policy attention must be sharpened and refined to emphasize those areas of immediate concern to the College. This can be accomplished through formalization of Board committees, strengthened by representatives of administration, faculty, and students. It is recommended that the following committees be established immediately, the basic functions of which are to analyze, plan and recommend specific College policy for Board approval

-- Planning Committee
-- Finance and Development Committee
-- Operations Committee
-- Personnel Committee

Committee composition is at the discretion of the Board of Regents, but we recommend the following:

1. Planning Committee
   Chairman, Board of Regents
   Chairman, Navajo Tribal Council
   President, Navajo Community College
   Dean of Instruction
   President, Student Body

2. Finance and Development Committee
   Chancellor, Navajo Community College
   Business Manager, Navajo Community College
   Vice-President, Community Services
   Director, Research and Development
   Regents (2)

3. Operations Committee
   Executive Vice-President, Navajo Community College
   Attorney, Navajo Community College
   Dean of Students, Navajo Community College
   Regents (2)
   Faculty Representative
   Student Representative

4. Personnel Committee

   Regents (2)
   Chairman, Faculty Personnel Committee

It is strongly recommended that clarification and determination of operating policy be assigned top priority for the present, and that other policy priorities be established immediately. Moreover, based upon specific needs, we recommend that Board committees address themselves to the following policy-oriented tasks:

1. Planning Committee

   a. Document all College charters, by-laws, and similar previous statements of intent or purpose.

   b. Assume primary responsibility for planning related to the new College site.

   c. Recommend basic objective, purposes, program direction for the College.

2. Finance and Development Committee

   a. Document, evaluate and expand all existing fiscal policy for the College.

   b. Recommend policy guidelines for the development and fund-raising functions.

3. Operations Committee

   a. Analyze operating policies and procedures for all departments of the College, clearly document all established policies, and recommend policies required by department heads to administer their operations.

   b. Translate all approved College policies into clear procedures manuals, handbooks and the like, working closely with the College attorney and appropriate department heads.

4. Personnel Committee

   a. Clarify and recommend personnel policies for all salaried and hourly employees of the College, with primary emphasis on faculty personnel policies.

It is further recommended that the faculty be given representation on the Board of Regents. In our judgment, it would appear more desirable for the Dean of Instruction to serve as a Regent than for the Chairman of the Navajo Education Committee to do so.

Policy administration at Navajo Community College does and will continue to require more time "on-scene" than the President can be expected to devote in view of his heavy commitment to external relations and to the development function. It appears that the College requires a strong Executive Vice-President with broad administrative authority, and that functions such as those

presently vested in the Assistant to the President and the function of business management could be consolidated in such a position.

Policy documentation, codification, and dissemination must be improved immediately. As previously proposed, we recommend that this function be dealt with at the Board level through the Operations Committee, working with College legal counsel who has already initiated the task. Formal distribution lists for documented policy statements must also be established and updated regularly.

Governance

The most characteristic feature of Navajo Community College is the fact that policy-making is controlled by Navajos. The College is, in effect, an instrument of the Tribe, and the Regents are their appointed representatives to see that aims and purposes are achieved. The Board of Regents, for all its inexperience with College operations, has done a remarkable job of imposing just the right touch of pressure and accountability to matters which have come before it. They have adopted an impressively mature attitude -- as a Board, which is not easy -- toward permitting the administration to take responsibility for the day-to-day operations of the school, and have resisted heavy-handed intervention in times of stress. Many an Anglo superintendent would envy such a cool objectivity from his Board.

Operationally, so far as we have observed, we conclude that the decisions made with respect to issues on campus have been Navajo decisions, albeit with the advice and support, most of the time, of Anglo staff members. The President is, after all, Navajo, and he is ultimately the person on whom responsibility is fixed for carrying out the Board's policies, and ultimately the only person who can be held accountable for actions taken. The President is a professional person of considerable stature and experience, and that fact was quickly recognized and acknowledged by even the most cynical Anglo faculty members. We never heard anyone, over the period of the year, say anything against the President. But the suggestion, often heard in conversations and recorded gratuitously in open-ended questions on questionnaires or surveys, was that neither the Navajo Board of Regents nom the President made the real decisions. Often hinted, less often directly charged, was that the Chancellor in fact "called all the shots", and that it was the Chancellor's programming of the Navajos in charge which resulted in their making the decisions which they did.

Confirming one or the other point of view would be almost impossible. There was, after all, little except the one serious, dramatic issue, brought to a head by the announcement in mid-semester

that no white faculty member would be re-hired if a qualified Navajo replacement could be found. The issue centered around faculty who were labeled "agitators" and who, in promoting what they felt to be legitimate social opportunities for their students, encouraged the students to assume what were held to be reprehensible and unseemly political postures and commitments, including the trip to Alcatraz and a subsequent "demonstration" around the flagpole protesting U. S. military action in Cambodia. The charge was that the administration (meaning the Chancellor) resented these actions and wanted to "get rid" of the activist Anglo faculty. The fact that some Anglo faculty were not invited to return, and that these faculty members were active in encouraging political expression and involvement by their students, was taken as confirmation that the charges were indeed true.

Now, granted that the timing on notification of re-hiring was bad -- it was already March when the first intelligence was circulated -- it is problematical, knowing only the most obvious facts about the Navajo way, that the Chancellor, unilaterally, was affronted by the actions of the faculty and unilaterally decided, and persuaded the President and the Board to support the discharge of said faculty. There was a great deal of criticism, by Anglo and Navajo faculty alike, of the actions of these certain other faculty in respect to proselytizing Indian students to political activism. And it would be surprising if the Board were not aware of it and even more surprising if they had not become upset at the knowledge of it. The action the preceding spring involving the San Francisco Mime Troupe was indication enough that the Board -- perhaps most Navajos -- while they wanted students to be actively engaged in campus issues -- would not condone any political activism, or demonstrativeness of any sort on the part of their youth. Family, as we said, is strong in Navajo culture, and the hierarchy of family responsibility is respected. Young people do not involve themselves in doctrinal disputes, however relevant and personal. These are matters for the elders of the Tribe to decide.

So the action taken by the President and concurred in by the Board is not surprising, no matter how the issue first came to their notice. Yet the notion persists, that the Chancellor was in fact running things, and he is Anglo.

On the record, one must admit the Chancellor, if nothing else, is a man of imposing credentials, acumen, energy and solicitude for Navajos. He has spent most of his life working with and for Indians, in their own territory. Without him, the Navajos might not have gotten the College. They trust him, and he serves them well. That he alone was responsible for causing the departure of any white faculty is patently untrue. Certainly his record indicates his intentions to "step down" as soon as projects he assumes in their behalf are well underway. Rough Rock Demonstration School comes quickly to mind as an example, and he yielded the Presidency of NCC to a Navajo after only a year. His own recommendation about his present

job is that it be abolished as soon as the College gets assurance of continual, permanent funding.

Conjecturally, the issue would have been clearer, had the Chancellor not been in his present position when these events occurred. Then it would have been strictly a Navajo decision, and it would have been interesting to see the Anglo faculty reaction under these circumstances. But that is only conjecture. From our point of view, it was a Navajo-made decision. In fact, many processes will be affected by the new policy of Navajo control, as enunciated in a position paper by Mr. Hatathli last spring, and it seems only because Navajos, after observing patiently how a predominantly white faculty went about the business of operating an instructional program, finally became exasperated, and felt they could to it better. And they may be right. The one solid program, which has impressed everyone on the campus, is the Adult Basic Education Program. And it is administered, taught and subscribed to by almost nobody else but Navajos.

To test the hypothesis of how real Navajo control of NCC affairs is would be a long and perhaps inconclusive effort. One way in which we sought to essay it was by an analysis of Board action items. By the time of this report, however, we had minutes of only five (5) meetings, and they are but summaries. They do not always list the vote, the source of the item or describe how it was previously processed.

We attempted to analyze the actions of the five meetings according to a typology developed by Almond,[26], i.e., to categorize their source, how they were aggregated (processed) for Board action, and by type. There were but 32 items treated in all of the five meetings, and six of these were either instructions to personnel to pursue some exploratory course of action, or information given or requested by the Board. All the remaining items were either regulatory (setting regulations like salary schedule placement or setting a special meeting for itself) or extractive (allocating funds for matching Federal money or approving budget items). And of course, in brief summaries, no indication appears as to who the initiators of the item were, nor are minutes available from College committees which might have generated and processed the item. The crucial integer in any analysis of control would be the source of the demands. No conclusive judgments could possibly be made on the basis of the scant information available, so the project was abandoned.

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[26] Almond, Gabriel A. and Coleman, James S. (eds.) The Politics of Developing Areas, Princeton, N.J. Princeton University Press, 1960.

Summary and Conclusions

The faculty questionnaire administered in May and reported on in the section following, shows that the faculty considers "goals and direction" the major problem of the campus. Next in order are leadership and administration. These are all problems reported in data which PTTA collected and which are succinctly treated in the report of Dr. Biehl from Fry Consultants.

There seems little which needs to be added at this point, save that the College acknowledges the problems it has in communications, organization and planning and is working on them. What is certainly neglected in this report, by design, is the absolutely staggering amount of work done by the College staff already. This report attempts to emphasize the larger, more serious problem areas, since inevitably pin-pointing those will be the most help to the College. Ignored, as they must be, in such a treatment, are the endless meetings, conferences, workshops, study groups, field trips, visits, consultations and research that the staff and administration have devoted not only to these areas but also to the more pressing day-to-day demands of the school routine. The concluding section of this report discusses in greater detail the specific recommendations which might be helpful in confronting some of the problems listed in this section.

VII. FACULTY AND CURRICULUM

One of the sources of pride of Navajo Community College this past year was its faculty. If, as some sociologists point out, it is true that institutions have a "golden age", a point in time when a number of forces converge to energize the institution, the past school year was very nearly that time for NCC. Because, despite whatever happened or will happen in the future, the complement of personnel present and the issues they encountered last year threw into bold relief many of the problems the College might not otherwise have seen for years, and forced upon it a questioning of surpassing maturity in respect to its goals, directions and purposes.

It was not particularly a young faculty, although it appeared strikingly so; it is almost a surprise to find the average age for 33 persons who had at least a partial teaching commitment last year was 35.7 years. It was not so surprising to find that most (41%) had taken one or another of their degrees in Southwestern colleges -- Arizona, Arizona State, Colorado, Colorado State, Denver, Utah, but the range of colleges and universities in their portfolios was impressive: Harvard, Columbia, Middlebury, USC, Iowa, Wisconsin, Michigan, Northwestern, with a sprinkling of work reported even from foreign universities. These were outstandingly credentialed people -- four doctorates, and most with master's degrees in solid subject fields.

Perhaps they were too good -- not for the College, but too much like the most successful Anglo teachers, so even though students were awed by their energy, competence and interest, they were also a little frightened and thereby distrustful. So they stayed away from classes. Whatever the effects on the student body which encountered them, a great many of that faculty will not be returning. At one time, twenty-four were reported not coming back, among those at least two Navajos.

The percentage of Anglo-to-Navajo instructors was about 65-35, with most of the Navajos in the vocational-technical or Navajo Studies programs. The average salary of teachers is $10,020. The average weekly class load in spring semester was over 20 hours: an accurate figure is hard to arrive at, since many of the Associate in Arts classes met by arrangement. In any case, with classroom commitments, office hours and extra-curricular work with students, most teachers put in a day much longer than most other college instructors ever see.

The faculty was divided for instructional purposes into four units: (1) The A.A. Degree Program; (2) The Vocational-Technical Program; (3) Navajo Studies; (4) Continuing Education. Additionally, the Adult Basic Education Department, operating mostly in the evening, off campus, and with part-time instructors, can be considered another instructional unit, and the Transfer Core, eventually re-named the Inquiry Circle, was a separate entity though it related directly to the AA Degree program.

The AA Degree Program. This program consists of courses of instruction in the liberal arts and general education fields. It is geared to the needs of students seeking transfer to four-year institutions. Courses include:

English	Composition
Drama	Education
English as a Second Language	Physical Science
Biology	Physical Education
Health	Political Science
Mathematics	History
Geography	Safety Education
Sociology	Agriculture
Speech	

It also includes non-credit preparatory (remedial) courses for students as yet not prepared.

The Transfer Core. While the AA Degree program offers courses of more conventional "transfer" description, the major part of a student's time is spent in a "core" program emphasizing an interdisciplinary and problem-solving approach. Students are grouped into teams of 8 - 15 and provided an advisory instructor responsible for their academic and personal progress. An Indian seminar was included in the diet of Core studies, based on weekly public lectures followed by discussions within student teams.

Students registering for the AA program took a normal course load of 15 1/2 hours, including 9 units of Core studies, two of which were the Indian Seminar, Physical education and an elective. There were enough students enrolled (124) in fall to justify ten sections of the Core, two of which were preparatory for students who ordinarily would not qualify for transfer courses.

Placement in courses is assisted by the administration of the Georgetown Test of English Usage and a college-constructed Mathematics test.

The Vocational-Technical Program. The terminally-oriented occupational program. Courses offered include:

Agricultural Extension	Auto Mechanics
Drafting	Commercial Art
Building Construction	Business Science
Secretarial Science	Home Economics
Farm Development	

Continuing Education Program. Includes basic education (English, math), GED preparation, English as a Second Language and introductory courses to career training: Basic Clothing, Basic Food, Beginning Typing, Auto and Welding. In addition, each student participates in the American Indian Seminar Series. The Program also offers Applied Communications courses for Vocational majors. Students are screened by Navajo and Anglo instructors on English/Navajo usage and writing, math ability.

Adult Basic Education. Operating in fifteen reservation locations, this program offers courses or units in anything Navajos need -- food preparation, sanitation, pre-natal care, how to apply for welfare, basic English, etc. They are literally operating at the hogan level -- with tape recorders, slides, posters, painted signs, still cameras. Almost 350 students are enrolled and they are excited about the instruction. The Department seeks to augment the program with extension classes in agriculture, arts and crafts and animal husbandry.*

Navajo Studies. Courses, given in some instances in both English and Navajo:

Navajo History	Navajo Language
Navajo Life and Culture	Indian Art
Indian Education	Navajo Crafts
History of the American Indian	History of Indian Affairs
American Indian Seminar	

One semester of History and Culture is required of every student.

The Program further has two grants from OE-HEW to produce books and curriculum materials through the Navajo Community College Press.

There is considerable overlap between programs. Students in either Continuing Education may be taking Vocational courses, and students in the Transfer Core sometimes do likewise.

Faculty Meetings. Faculty usually meet every week, but it is as a division (Instruction) under the authority of the Dean. No faculty

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* A fuller description of the Adult Basic Education Program is to be found in a reprint of a PTTA staff member's article, appearing as Appendix C of this report.

Senate or Association restricted to faculty membership alone has yet been formed. At the same time, other staff members may attend faculty meetings, much to the dismay of some faculty, who feel there should be a teacher group devoted exclusively to professional concerns.

Committees of the faculty lack discrete functionality. Either membership or functions, intended to interlock, many times only duplicate work. At odd times, the Reorganization Committee and the Personnel Selection Committee were separate entities, but eventually the Joint Administrative Planning Committee subsumed the functions of both. At year's end, the Joint Administrative Planning Committee was inoperative, but the Personnel Selection Committee was reorganized with almost discretionary power to recommend hiring and firing. Committees get that way because there was no overall committee structure logically worked out and articulated. They were set up to meet some need, as the Personnel Committee was in late spring, 1969, when it was feared nobody would see to it that new faculty would be recruited and hired for fall. Because its members were interested, the Personnel Committee became the Curriculum Committee and the Reorganization Committee, for all practical purposes. Since then, a real attempt has been made to organize, around the Navajo College Council, a new committee structure. If this does not work, a faculty senate will be obliged to form, and appoint committees for itself. Hopefully, the Council's committee organization gives indications it will serve as a truly functional nucleus for committee organization for the entire College.

In-Service Training. Up until now, a major deficiency. Except for the orientation seminar at Camp Assayi at year's start and the AAJC workshop in October, there is little the new faculty member got in the way of training for his new job. The College recognizes this need, and has placed $12,000 in next year's budget for the purpose. Another step forward in this regard is the provision in the faculty salary schedule for "hurdle" credit for work taken by faculty at their own college. This seems a fine opportunity to organize some courses in teaching techniques, innovations or special problems encountered with Navajo students.

Research. Up until the fall semester, the capabilities of the research office were used principally to generate proposals or date for proposals. Since that time, when a moratorium was placed on the writing of future proposals, this office, mainly through the exceptional interest of Mr. Scott Fisher, has begun turning out some very helpful information for College use. During the year, the Office completed:

1. a drop-out study;
2. an evaluation of teachers by students;
3. an attendance study;
4. an analysis of placement testing
5. a second, larger study of attendance-absence patterns
6. a preliminary study of physically handicapped students.

Concurrently, it has arranged for NCC to be part of a norming group for the ACT, and has planned a complete testing program for next year, in addition to organizing an information system based on use of the 360-20 computer at Window Rock. This office moves to the Office of Instruction in fall, and will be responsible for all student and College records.

Library and Learning Center. These two facilities are developed far beyond the present student body's (or faculty's) ability to exploit their use. The library, in 18 months, with help from a Donner Foundation grant and another contribution from a Mrs. Moses, has moved from ground-zero to very nearly A.L.A. standards. The Learning Center, too, is well equipped with carrels, listening sets, video and audio recorders, transparencies, tapes, slides and records. But neither of the two installations are yet getting use that justifies the expense that has gone into them. But they may.

Innovations. Only two innovations beyond the preeminent one of indigenous control mark the instructional or curricular efforts of the College: non-punitive grading and the Inquiry Circle, nee Transfer Core. Students do not get A, B, C, D, F, or Inc. grades; they are credited with "Honors", "Passed", "Deferred" or "No Credit". While this is not a radical departure (Laney College in Oakland, California, has had non-punitive grading since 1968), it squares with the recognized Navajo distaste of open competition. And apparently it is not encountering any difficulty being negotiated at transfer institutions or at home: four students transferred successfully last fall, and two were graduated from NCC in June, the first in the history of the institution.

The Core, or Inquiry Circle, though it has experienced some considerable confusions and frustrations, both on the part of students and teachers, is a genuinely novel approach to interdisciplinary, problem-solving, competency rather than subject mastery instruction.*

In this connection, it is in order to record the first-hand views of an expert in such innovation, Dr. John Boggs, from the Regional Laboratories for the Carolinas, Durham, N. C.:

> My visit to Navajo Community College left me very encouraged. The innovative interests of the college are impressive and consistent with the interests of other colleges that are developing new, more effective under-graduate programs. In particular, I would like to mention the following: deviation from traditional grading practices;

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* A more precise description of the Inquiry Circle appears as Appendix D.

installation of self-instructional, audio-tutorial approaches; self-directed student learning; development of problem solving and learning skills; concern for personal development of students, and the concept of achieved competencies.

The implementation of such innovations is a sizeable task. For such a task, NCC could well utilize two advantages: (a) the newness of the college and (b) the direction and experiences of other innovative colleges. The importance of the former is reflected when one considers the problem of changing an entrenched educational institution. In regard to the latter, the following colleges are significant examples: Miami-Dade Junior College (North Campus), Florida; Central Piedmont Community College, North Carolina; Santa Fe Junior College, Texas; Golden West College, California; Cerritos College, California; Henry Ford Community College, Michigan; Purdue University; Oakland Community College, Michigan; Mitchell College, North Carolina; Gaston College, North Carolina; John Tyler Community College, Virginia; etc. Goddard College provides a fine example of how to approach the problem of personal development. (Note ERIC documents ED014750, and ED014751.)

The purpose of my visit to NCC was to become familiar with the AA transfer program, the Inquiry Circle in particular, in order to make recommendations for maintaining student records. In light of the conversations I had with twelve staff members, two related recommendations seem appropriate.

1. Achieve consensus on instructional terminology and AA program definitions.

2. Develop greater staff unity and coordination.

The achieved competencies concept is an ideal point from which to develop common instructional terminology for NCC. Besides the success of this type of an approach in the colleges mentioned above, this concept and related rationale is consistent with the educational endeavors of research and development centers and regional education laboratories. In addition, there is strong literature support. (Please note the attached bibliography.) The major advantages of the achieved competencies approach are the following: (1) attention is focused on the effectiveness and efficiency of instruction in producing student changes which are predetermined according to student and community needs, (2) there is provision for identifying gaps and duplications in curriculum content, (3) valid direction is provided for student learning, (4) the approach encourages flexibility and divergence in the selection and modification of learning

activities, and (5) a basis is provided for describing student achievement and maintaining student records.

The Inquiry Circle allows for valuable instructional advantages: flexible scheduling, individually prescribed instruction, close monitoring of individual progress and problems, and interaction among and between students and faculty. Although the instructional advantages are apparent, the lack of consensus on a definition of "Inquiry Circle" is problematic. This contributes to misconceptions regarding the program and ambiguity regarding student records. Before comparable student records that can be interpreted by a transfer educational institution can be developed, there is need to achieve consensus on the following type questions:

1. In terms of goals, what is common and different across Inquiry Circles?

2. To what extent is an Inquiry Circle oriented toward subject matter, student attitudes, personal development, problem solving and learning skills, etc.?

3. What is the relationship of the Inquiry Circle to the other aspects of the AA transfer program?

Staff unity and coordination should be facilitated with consensus of terminology and program definitions. According to conversations with the staff, this problem of coordination is in part due to the fact that NCC is in the developmental stages of refining its organization.

In regard to the above recommendations, a likely first step for NCC is to hold, within a short time period, several orientation meetings which are attended by the staff directly involved with the AA transfer program. The meetings would be directed by a person competent in the fields of curriculum and instruction and able to provide the leadership required to allow the staff to specify the transfer program. The product of the meetings should be a description of the program which receives the consensus of the staff, outlines the major goals of the program and indicates what aspects of the program are responsible for what goals. This would be beneficial in directing the policies and administrative support needed to maximize the effectiveness of instructional activities and in clarifying the content of student records.

Actual content for the student records is dependent on decisions regarding the above. In the meantime, an outline containing possible elements or competencies may give direction and insure a comprehensive consideration of possible

instructional goals. The elements of the following outline can be considered as categories of instructional outcomes:

I. Cognitive outcomes (3):

A. Knowledge of specifics, trends, methodologies, etc.

B. Ability to comprehend - translate and interpret

C. Ability to apply abstractions in concrete situations

D. Ability to analyze

E. Ability to synthesize

F. Ability to evaluate

II. Affective outcomes (4):

A. Awareness and willingness to receive

B. Willingness to respond

C. Acceptance of value

D. Organization of a value system

III. Psychomotor outcomes (10):

A. Ability to recognize a situation which requires a motor response

B. Ability to prepare or become ready for a particular kind of action or experience.

C. Ability to perform component parts of complex skills

D. Attainment of habituation and confidence in responding

E. Attainment of a high degree of skill in a complex overt response

IV. Personal development outcomes

A. Development of competence

B. Management of emotions

C. Development of autonomy

D. Development of identity

E. Freeing of interpersonal relationships

F. Development of purpose

G. Development of integrity

V. Learning and Problem Solving Skills (competencies that increase aptitude):

A. Vocabulary development

B. Attainment of "key concepts" of academic disciplines (7)

C. Ability to understand instruction

D. Recognition of mental sets

E. Use of systematic approaches to concept learning and problem solving

F. Capability for divergent, critical and creative thinking

Records that contain a comprehensive description of instructional outcomes plus biographic data, require considerable documentation. In order not to give up comprehensiveness because of staff time restraints, the use of paraprofessionals for aiding in student record keeping is advisable. With the provision of simple directions, student participation in the documentation process is also a good possibility. Such participation could allow for student feedback as well as guidance.

Faculty Questionnaire. During the last week of May, the faculty responded to a questionnaire prepared by PTTA which sought faculty opinion on matters pertaining generally to the College and to their teaching situation in particular. Two-thirds of the faculty (22) responded. A review of their answers follows:

The faculty was asked what they considered to be NCC's most serious problem. The replies:

Goals and Direction	32%
Leadership	26%
Administration	21%
Faculty	11%
Money	5%
Students	5%

Other problems mentioned were: Communications, Navajo control and absence of a clear philosophy.

Q- Do you believe the faculty is organized for most effective service to students and the College?

A- No 100%

Q- If not, why do you think it is not?

A- 1. "Faculty too hung up on themselves, especially those who claim to identify with students."

2. "There should be a separate faculty organization."

3. "Role of the faculty is unclear. They are split into factions."

4. "Lack of expertise and imagination in student personnel section."

5. "Began too soon. Planning wasn't near ready and is just beginning to be."

6. "Faculty senate or association. Needs to be done forthwith."

7. "Lack of coordination. Divisions."

8. "No definite goals or duties or policies have been outlined."

9. "Lack of communications."

Q- What would you suggest be done to make faculty a more cohesive, effective body?

A- 1. "Reduce ambiguity of priorities, goals and expectations."

2. "Faculty elect its own unit heads. Create goals and objectives."

3. "Assistants to the Dean of Instruction. Not division heads."

4. "Council concept being implemented."

5. "Sensitivity sessions between faculty and students. Not like cryptic type we had."

6. "Define as clearly as possible the faculty's role."

7. "Working through channels."

8. "Faculty encounter groups."

9. "Get rid of some and hire those who can work with Navajo philosophy until we can get on our feet."

Q- Do you think the administration is doing its job as well as it can under the circumstances?

A- No 100%

Q- What suggestions do you have for assisting the administration in doing a more effective job?

A- 1. "More communication. Get out from behind their desks and see what's going on in the classroom and dorms."

2. "Have Ned speak out more and more on issues."

3. "Let administration get rid of its seemingly devious image."

4. "Roessel should go."

5. "Mort should not dodge issues so much."

6. "Providing more directions, policies, regulations."

7. "Better communications."

Q- Do you feel the College is an important element in improving the quality of life of people living on the reservation?

A- Yes 100%

Q-- What do you think is the College's most important mission?

A- 1. "To help the Navajo survive."

2. "Intellectual center of Navajo nation."

3. "To teach the student a trade or prepare a person to go on to a 4-year college."

4. "To develop leadership attitudes among the students."

5. "To assist people in furthering their education and/or job opportunities."

6. "To give people competence without ruining already established identities."

7. "Determining whether Navajo people are capable of running their own educational institutions to meet their goals and needs."

Q- Do you feel faculty should have irrevocable power over certain parts of the College?

A- Yes 32% No 68%

Q- What parts?

A- 1. "Over what they teach in their classes."

2. "Instructional policy."

3. "Academic standards..."

Q- Are there ways in which you feel the College is progressing that seem opposed to what you hold to be the right direction for a college of this kind?

A- Yes 62% No 38%

Q- What ways?

A- 1. "As an Anglo what I may believe to be a right direction may be wrong for the Navajo."

2. "Too BIA."

3. "College is in fact a BIA school. Do not permit students areas of responsibility."

4. "Ultra-conservative Navajos to whom control has been given may prevent creative people from coming here."

5. "I'm not sure we are progressing."

Q- Do you feel, as an individual classroom teacher, that you are getting enough service and support from the College as a whole?

A- Yes 50% No 50%

Q- Do you feel the College has matured enough in organization and program to insure its survival?

A- Yes 50% No 50%

Q- If not, why not?

A- 1. "It may be getting there."

2. "Navajo control presents severe problem. I don't know if Navajos or Anglos here are sufficiently mature to deal with it. Anglos tend to be too impatient and Navajos too intolerant of success as something other than another BIA school."

3. "There is no organization."

Q- Do you think your voice as a faculty member in College matters has ample opportunity to be heard?

A- Yes 62% No 38%

Q- If not, to what do you attribute your failure to have your opinions heard?

A- 1. "One's attitudes can be communicated in far better ways than one's verbal ability...the customary verbal habits of the Anglo."

2. "Administration is not interested."

3. "Dean _____ is always willing to listen but is a master of indecision."

4. "I think Anglo faculty may soon have no voice at all unless a few "Pushy" ones listen more and talk less."

5. "When the faculty meets, they only talk in English. We Navaho (sic) say should be parts in Navaho, too."

Q- If the College were just now beginning to plan for its establishment, what would you suggest, from your experience, be done which was not actually done during the time you have been on the staff?

A- Delay opening classes until more preparation and planning could occur 50%

Locate elsewhere 20%

Wait for permanent quarters 10%

Other 20%

(develop objectives; "develop positive leadership"; "PLANNING": "Get rid of Navajo Bob." "The BIA bed partner is going to be one of the things that kill us.")

Q- Do you believe the program offered at NCC is compatible with students' interests and abilities?

A- Yes 68% No 32%

Q- If not, how is it not compatible?

A- 1. "Nothing is planned for student interest. Core has failed because (1) no planning at all, (2) no supervision to dovetail projects, (3) not enough people who have had experience with it."

2. "The Inquiry Circle is."

3. "I think the program needs to be more integrated, less division between programs."

4. "Students are forced to take Inquiry Circle and Navajo Studies."

Q- Do you think NCC will become more vocationally oriented, i.e. have more occupational training curricula in its programs than liberal arts, college preparatory offerings?

A- Yes 32% No 68%

Q- Why do you think so?

A- 1. "Because the students want to transfer."

2. "Basic English, basic math and the voc-tech courses is what the school appears to want. They can be taught by BIA method of ramming subject material at students for them to learn. It takes little planning and preparation which attitude here condones."

3. "The Mormon influence and its provincial attitude toward education will make NCC a voc-tech school."

Q- Is it your opinion that young Indian students will need to be prepared to leave the reservation for a time and then return in order to be of most service to the Navajo nation, or do you think the College can ultimately provide all the education which the Navajos may require?

A- Yes 57% No 43%

Q- Why do you think so?

A- 1. "Because the Navajos need to learn to associate with other people in this country."

2. "In the future, the reservation will not be so different from the outside world."

Q- What do you think is the greatest contribution that NCC can make, now or ever, to the progress of the Navajo people?

A- 1. "Show compatibility of Navajo life and Western technology."

2. "To give them a sense of identity and real pride in being able to develop a College of their own."

3. "Compete with the white man and gain a knowledge and respect for heritage and self."

Q- Are there differences between Navajos (as students) and students you have had experience with before?

A- Yes 88% No 12%

Q- In what way?

A- 1. "Students (Indian faculty, too) have not yet learned to use some degree of freedom and responsibility. It may be due in part to lock-step BIA methods previously used."

2. "Need more, much more, individual help."

3. "Tend to take for granted many opportunities and favors."

4. "Very slow in trusting a teacher. Silent in class, show little interest, difficult to motivate. They have been herded, dictated to, not permitted to have opinions or express ideas. They have been taught the big lie that Indians are stupid and incapable of learning."

5. "More passive, quiet, are closer to home, less up-tight about making it, don't sweat going home for a week or two and blowing the credit for a whole semester."

6. "Levels of aspiration, competition, satisfaction differ vastly."

7. "You need a few pages for this."

8. "Quieter, less responsive; read poorly and less; write poorly (style, grammar); some ways more mature, more friendly and open less "uptight".

9. "Play different 'games', but games still played."

10. "Not as human beings."

Q- Are you required to change your approach to classroom teachings in any way to accommodate Navajo characteristics in students?

A- Yes 75% No 25%

Q- In what ways?

A- 1. "more individualized help."

2. "decrease voltage of my English vocabulary. Make more efforts to show my vulnerability."

3. "I slow down some."

4. "I work on student apathy to school. I don't expect good work or regular attendance in the beginning. Later, when I have trust of students, they are excellent students."

5. "Much more out-of-class individual help. I present material to the group, then individually."

6. "Don't verbalize so much."

7. "Less conceptualizing: Explain more concepts."

8. "Examples have to be made relevant to Navajo students."

Q- What is your opinion of the Navajo Studies program?

A- 1. "So far, very sloppily run."

2. "Great, but it should be elective. Student resistance is related to lack of choice in matter."

3. "I think it is good, but I am wondering about setting a requirement..."

4. "A blank!"

5. "I think it has some application, but most of it is a waste of time."

6. "Should be non-required."

7. "Should offer greater variety of courses."

8. "It needs to be better planned."

9. "It is worth having."

10. "Complete failure...director and staff incompetent."

11. "I haven't noticed an appreciable increase in student knowledge of their own culture."

12. "Seminar discussion leaders rarely attend their classes."

13. "Most of the Navajo studies was poor, especially the fall semester of 1969."

14. "Seminar speakers expound the 'BIA line'."

For the final question, faculty was asked to list fellow faculty members who had been, in their opinion of greatest help to students, and were asked to note the most significant traits or techniques these teachers had that made them successful. The names will be kept anonymous, but the traits mentioned were:

straight, honest, competent, organized, generous, empathy, sincerity, interest, listens, flexible, cares, patient, unassuming, very sensitive, level, low-pressure, simple, quiet, deep, shows feeling for people, open

There are certain striking revelations in this simple inquiry:

1. Faculty unanimously, despite some serious reservations about specific areas of the College operation, feel that the quality of life on the reservation would suffer if the College were not there;

2. Faculty felt unanimously that they themselves are not really organized for best use of their professional services.

3. Faculty felt, also unanimously, that they found administration of the College wanting under the circumstances which obtained last year.

They also felt pretty conclusively that goals and direction, planning and preparation, the program of studies need more attention, and they are pretty certain it takes specific qualities to reach students across cultural differences: it is notable that of all the words they used to describe teacher qualities that Navajo students need, no hint of violence appears. The key words are all almost gentle -- "patient", "low-key", "caring", "open", "honest", "listening", etc. There is no mention of "energetic", "dynamic", "experimental", "stimulating" or the like. In the search for new faculty, Anglo or otherwise, it would behoove the College authorities to remember the qualities which resonate with the quintessential qualities of the Navajo youth. They gravitate, apparently, to very human people, not dynamos or revolutionaries.

Accreditation Readiness Inventory. As a final measure of Coylege sentiment regarding the status of its general progress and development,

PTTA administered, in late May, an Accreditation Readiness Inventory which it had constructed from materials obtained from the North Central Association of Colleges and Secondary Schools (NSASC) and the Western Association of Schools and Colleges (WASC). Navajo Community College will need to stand for accreditation with NCASC, with whom it now has correspondent status. Fifteen items in each of the six areas in the kit for the application for accreditation were constructed for response by twenty (20) representatives of faculty and administration:

1. Curriculum
2. Library and other aids to instruction
3. Finances
4. Faculty
5. Students
6. Organization and administration

Respondents had to judge whether the College could produce, if it had to, within a week, certain of the reports, data, programs, etc., which an accreditation team would require be ready for their visit.

On 48.4% of all items, the respondents felt the College was prepared to stand for accreditation; on 34.7% of the items, it was thought the College was not yet ready. On 16.9% of the materials, staff was uncertain the College could be ready, in its present condition.

A graphical summary of the individual sections appears in Figure 5. The percentages do not represent a proportion of the respondent group signifying their opinions about the total College's readiness for accreditation; they indicate the percentages of thing needed to be done, artifacts needed to be produced, services needed to be rendered and programs needed to be installed to meet full accreditation standards which the respondents felt were in fact ready, in existence, or able to be quickly produced to meet the demand of accreditation. In "Organization and Administration", for instance, the Accreditation team would request master plans for facilities, financial development and curriculum; it would request copies of Board minutes, copies of written policies on academic Freedom, salary schedules, due process, fringe benefits, etc. In curriculum, the team would ask for course outlines or syllabis, reports of institional research on students, statements of program philosophy and objectives, etc. The percentages are the indicators of the number of these items which the respondents felt the College could produce within a week within each category.

The pattern seems to repeat: the library and learning center, previously reported as being excellently outfitted for the institutional task, come off here also as the best prepared of the college areas for accreditation. The curricular program, incapable of real evaluation because of the attempt to experiment with various approaches in a new situation, is accounted to be the least ready to stand close scrutiny. And for the remaining sectors of College involvement, the College feels, apparently, that it is only approximately half-way to readiness for an accreditation visit.

Summary and Conclusions

NCC had the great good fortune to attract extremely capable instructors to its staff in the first year. The ratio of Anglo- to Navajo teachers was disproportionate, about 2:1, with most of the regular academic or vocational subjects in the hands of Anglos. Weekly teaching loads were much higher than in typical junior colleges, averaging over 20 hours, and in the case of some voc-tech courses, ranging to 30. But the weekly student contact hours per teacher were commensurately low, since enrollments and attendance were low, and salaries, at an average of slightly over $10,000 for beginning teachers, were by far not objectionable, either.

Teachers were handicapped by lack of organization within their own ranks, by the lack of in-service training, special tutorial help to which they might have referred their students, lack of support from their own research department (e.g., test and other data on students), and by the lack, most of all, of clearly stated program and course objectives.

Navajo Community College tried to be all things to all people. It offered courses in English at about the sixth grade level, and it taught a course in "Heuristic Psychology". It had students doing sophisticated community opinion polling for economics classes as well as students learning basket-making. And it will have to continue to be just such an "omnibus" institution, for the time being, at least. Meantime, it appears it must, contradictorily, almost divide and define its myriad programs so that it can tailor the right "packages" of instruction for individual students. Inevitably, students are going to have to be allowed to cross lines of programs, even if it seems to run counter to their own stated program goals. It is not inconceivable under these rubrics that a student would have a combination of academic and vocational-technical subjects in his schedule, in addition to remedial work in either math or English and some involvement in the Navajo Studies program. What would make such an approach throughly feasible would be a reorganization of both calendar and course content into smaller, shorter units. Both the students' reticence to commit themselves to extensive blocks of time, whether daily or on a semester basis, and the nature of the students' needs and abilities decrees that something like this be done.

The library and learning center are well set up to cater to students' needs, but to date they have been used disappointingly little. Especially in the case of the learning center should faculty make a determined effort to use the facilities not only to enrich the classroom effort, but to add other dimensions that might replace classroom techniques. A combination of auto-tutorial and IPI, for instance, might be the best way to organize short units of instruction to appropriate it and receive credit for it; working a programmed text out of class not only seems realistic, but it was tried at NCC

IS THE COLLEGE READY FOR ACCREDITATION?		
I. ORGANIZATION & ADMINISTRATION		
YES	NO	UNSURE
48.4%	34.1%	17.5%
II. FACULTY		
YES	NO	UNSURE
45.5%	36.1%	18.3%
III. STUDENTS		
YES	NO	UNSURE
49.3%	34.1%	16.6%
IV. CURRICULUM		
YES	NO	UNSURE
38.4%	34.1%	27.5%
V. LIBRARY		
YES	NO	UNSURE
64.2%	25%	10.8%
IV. FINANCES		
YES	NO	UNSURE
44.9%	44.6%	10.5%

Fig. 5 Summary of Responses to
on the Accreditation Readiness Inventory

(Summer, 1969) and was reported to have worked well.

The adult basic education program has been organized and is operating with almost unbelievable speed and efficiency. Classes are being offered in a variety of subjects all over the reservation. The cooperation between this program and the rest of the college program should be increased, since it appears many of the persons enrolling in the ABE program are interested in the regular day offerings, and many day students could profit from some of the extended day courses.

VIII. CONCLUSIONS AND RECOMMENDATIONS

OEO and the Navajo people have jointly attempted a novel experiment on the sandstone mesas of northern Arizona -- to bring higher education to the Navajo Reservation. This in the face of a bleak record of Indian enthusiasm for the collegiate experience: of 760 Navajos enrolled in U.S. colleges in 1969, only 47 graduated.

Thus far, the experiment can be said to be succeeding. Navajo Community College has completed its third successive semester of offerings, and, despite some grave problems encountered and met, is looking forward with a greater maturity and deeper confidence to a third year of operation with OEO blessing and support. This is a crucial year. For many reasons, but particularly in the matter of assuring for itself permanent facilities and continued, guaranteed financial backing is 1970-71 the year of decision for the College.

The College must succeed. Anyone who has had any close relations with the institution, including even critical former employees, is convinced NCC is an important landmark in the history of the Navajo nation, as a symbol and a fact. The idea of Indians planning, operating and controlling their own College stands athwart a sordid record of over 100 years of Indian fiefdom inflicted by an indifferent white culture in a measure which has wrought consequences that are a national disgrace. NCC, given enough time and assistance, may yet become what the Navajo nation hopes: the catalyst of a Navajo nationalism that could vitalize all Indians' hopes for resurgence. To do that, it will require Anglo help, in considerable and expensive proportion. Given the opportunity thereby to expiate our past remissions, however, the cost of redemption would be cheap.

As a demonstration, NCC provided valuable insights. Two major processes were at work during the year, the infusion of the College's presence and promise into the consciousness of the Navajo people, and the gradual assumption of the means of control by Navajo officials, and these served to establish several basic truisms about such an endeavor:

1. An undertaking of this magnitude will take several years, under the best of conditions, to reveal the direction of its movement toward a firm identity. The first two years of NCC's history were crisis years, in which, first, the monstrous logistics of

getting started were surmounted, and secondly, the matter of control was resolved. The third year will be a site, program and funding year of decision. It is inconceivable that any similar venture would escape these or comparable problems for the first three to five years. The point is, establishing such an educational institution is a process that takes time -- and patience.

2. No program of studies constructed for students who have been acculturated to a certain stable educational approach for some time can afford to be radically at variance with students' former experiences. NCC found, in attempting to proceed in a totally different way with its students and their educational experience, that the resulting confusion engendered in students was not necessarily more salubrious for their welfare than a continuance of the traditional curriculum and methodology, at least so far as absenteeism and dropout reflected it. The point here is that where the idea of a school is innovative in itself, the amount of innovation required in its particular components may be minimal.

3. Indigenous control cannot be compromised. Either one has it or one does not, and perhaps the sooner people get it, the better. NCC showed that where control of program was in the hands of Navajos, problems within the programs, if any, did not become aggravated into personal conflicts that became, eventually, major campus issues. The ABE and Navajo Studies programs, under direct Navajo supervision, whatever their problems were, did not become campus issues. On the other hand, the AA program, first under Anglo, then Navajo direction, became the focus of an internecine College conflict which resulted in both directors resigning at the end of the year.

4. No venture of this dimension should be begun without extraordinary latitude for planning before the program actually begins. NCC began its operations a year to 18 months before what is considered to be adequate time in the regular junior college context. And the resulting pains, lack of direction, organization and experience showed.

5. Any similar enterprise would do well to consider "correspondent" status with an institution of like purpose which it has investigated and found to be in many respects worthy of emulation. In the matter of costs, curriculum, organization, information system, etc., the established institution could serve as a realistic and helpful model. NCC, in an attempt to be different, eschewed most conventional guidelines (punitive grading, placement testing, catalog, class schedules, program objectives) and inherited enormous headaches, even as it inevitably comes now to the place where it is looking more and more like the conventional model of a community college. At the same time, the consultant help it received was of questionable value; the real innovations needed were in techniques designed to implement a real understanding of the cultural

differences between NCC students and others -- and in this respect, the College got precious little help from anybody.

6. For any replication of such a demonstration in the future, OEO would be well-advised to emphasize effects as projected by the grantee, and simultaneously with the award of the grant, appoint a third-party evaluator to track the presence or absence of those intended effects. All the methods and means for the validation of the evaluation (and the project itself) would be agreed to by all three principals beforehand. In the absence of such a procedure, there is much virtue in foregoing evaluation for the first year and depending on monitoring reports and site inspection to yield validation data. In retrospect, NCC should not have been evaluated the first year. Not even the idea of the nature of the evaluation was agreed to, or even clear, in the mind of the College, when a contract for an evaluation was let. This was scarcely fair to either the College or the evaluation Contractor.

7. OEO might also consider incentive-type grants. In the final analysis, it is clientele served -- students -- who are the important elements in this experiment. If OEO could arrive at a per capita support level for students, including capital outlay, supplies and all the remaining costs of instruction, much as states apportion money to their schools, it might be an incentive to a College such as NCC to emphasize services to students, particularly those service which would make students want to come and stay in school and achieve better. We will probably never know, but it may be those students who chose to leave NCC (or those who never came) who would have helped the College reach its goals quickest.

Recommendations

The following are not in fact recommendations. In light of the case we have drawn for forfending the inclination toward meliorism, these are offered more in the spirit of what we hope are practical suggestions. They are drawn from what we see as unmistakable indications, in the data we have gathered, the observations we have made, and the feelings of people deeply involved -- as students, teachers or staff -- who have responded to our inquiries, as ideas worthy of College consideration.

The College in General. The College, as we see it, has "turned 'round". After a shaky, probing period of trial and error, in which a great many expedients were used and rejected, the institution has settled down. Given a robust enrollment to work with, the prognosis for the coming year is an optimistic one. Two things we feel the College generally needs to devote much time to this year:

1. Solidifying and extending the basic thrust of native control of the policies and decision-making processes of the College. This may best be achieved, we think, by a development of the functions and importance of the Navajo College Council and its committee structure, and an adherence to the principle of advisory function only for any Anglo on the staff.

2. Involving the cognizant members of the staff and of the Board of Regents, in a Planning Task Force to outline strategies for the future financing and new, permanent facilities of the College.

3. A continuous frank and uninhibited questioning and evaluation of itself. The College is now mature enough and stable enough to withstand healthy, constructive criticism. And it can help to develop an information system to give it ready facts to see how it is doing at any time.

Students. If the College is to grow, it must attract students in sufficient numbers and of sufficient talent to insure realization of its objectives. Thus far the College has shown that it can attract students, but it has not proved it can hold them. This may be insignificant, in view of the cultural predispositions of everyone involved. But it appears to be critical to the vitality of the institution. Some of the strategies available in this effort to attract and retain students which appear to be promising would include:

1. A comprehensive plan of recruitment. This would embrace spring orientation programs in the surrounding high schools, career days, college days and presentations by NCC staff and students at particular high school events, such as speech tournaments, students government conferences, high school counselor's conferences at NCC for high school seniors and instructors, counselors or administrators.

2. Articulation with 4-year college and universities. To follow up on NCC transfers and continuously to negotiate acceptability of NCC work at the transfer institution appears to be an involvement which will bring increased benefits to NCC.

3. Advanced high school placement. Sherman High School, a BIA operated secondary school in Riverside, Calif., permits a selected number of qualified seniors to enroll for a 6-unit program at nearby Riverside City College, the better to introduce students to the college experience. Seemingly, NCC could do something similar with Chinle High School students, or even in outlying high schools by sending an itinerant teacher (s) of, say, math or English to the high school once or twice a week to teach college-level classes.

4. GI Bill for the Poor. In view of the straitened financial circumstances of most NCC students, an expanded scholarship program

for the neediest deserving students should include not only the package of student loan and work study, but also a monthly stipend for subsistence. The great Eastern universities own much of their reputation to students aided this way, and the GI Bill after World War II, built on this kind of support, transformed higher education in this country.

5. More student jobs. The NCC budget still does not reflect any provision for using students to do some of the work of classified employees. The College has been trying to institute a leadership program for two years, for instance; could not some of the Navajo administrators, including the President, give invaluable training and work, besides, to outstanding students who could serve as administrative assistants? Peer counselors, tutors and dorm aide positions could also be staffed by students.

6. Supplementation to Parents. Where need is great and family is large, perhaps the parents could be subsidized for the loss of a needed son or daughter to school. Family crises, many financial, force students to leave the College in considerable numbers.

7. A real program of activities. Despite limited facilities and funds, NCC has not acted upon the deep disappointment of students at the lack of activities at the College. A committee of students and staff, deliberately convened to brainstorm this problem, could certainly come up with a plan, ideas, and some realistic recommendations. In this connection, we recall that NCC hosted a rodeo in late April at the college grounds. In the face of a savage windstorm that ground up car paint and piled sand six feet high in doorways, the event drew 2200 people to this isolated location: Could not NCC, in view of the reputation of its rodeo team, host an annual or semi-annual round-up, with the rodeo as the main attraction?

8. Make student government viable. The only effective way to achieve this in the Anglo setting is to put a meaningful student body budget under the student body's control. With responsibility for the planning and use of meaningful financial resources, and with the means to provide services to fellow students, student government officers become interested in their own and the College's welfare.

9. More frequent field trips. The record indicates that even when students drop out, they may return for a previously scheduled trip, even if they disappear again soon after. This might be capitalized upon -- how many classroom experiences could be given away from the campus?

10. Tutorial help. There are many modes of tutorial help that students at NCC need. The buddy system in classes, a professional pool of instructors after hours, a constantly manned center for such help. But perhaps the most effective would be paid help of

such kind from advanced fellow students. The characteristic perception of their own campus environment is that it is a "friendly" place. That perception should be enhanced by provision for extensive tutorial assistance from each other.

Organization and Governance. Increases in organizational effectiveness will be assumed, it is felt, with the operation of the newly-created College Council, the publication of the college catalog and faculty handbook and job descriptions. However, a number of other deficiencies in the organizational format need to be remedied:

1. Faculty organization. Either through a faculty senate, faculty association, or some other organized teacher group, the instructional staff needs a vehicle to aggregate concerns and recommendations of both personal and professional natures to the Council. Granted that the instructional offices are divided into subject or program area units, there is still no supervening body to coordinate these, except in the person of the Dean, and it still leaves common personal concerns of faculty untreated.

2. Committee structure. Now that a flow through the organizational structure has been adumbrated, i.e., from staff or students to Council to President to Board, all other committees seeking procedural or policy changes should be made to articulate directly with the Council. In this fashion could the most effective and economical committee framework be instituted. Any new committee set up might even be a sub-committee of the Council, with Council representation on it, to increase communications.

3. Open hierarchy. NCC is small enough to tolerate a very simple administrative structure, It should avoid fractionalization into divisions, departments, units, etc. unless absolutely necessary. Faculty and students, through appropriate organizations, should have direct access to the Council without having to go to other committees.

4. Information system. One of the glaring needs which nearly everyone perceived at the College was an information system that could provide uniform data at periodic intervals, input such information at appropriate decision-making levels and aggreate it into reports when required. A long step has been taken in this regard with the establishment of a clear, functional job description for the Director of Research, Records and Admissions. Yet a studied plan of what this office will produce and when and where it will make its input is not yet clear. This is an excellent opportunity to cure, to a large extent -- since the communication problem is never totally solved - the gap in information to all sectors of campus community which has existed until now.

5. Vocational education specialist. Many faculty, in both the transfer and occupational divisions, have cited the need for assistance to the Dean of Instruction in the voc-tech program. Thus far, the Council and others have expressed reservations concerning the hiring of either and assistant dean or curriculum specialist. Nevertheless, with the planning of a total vocational program for the new plant imminent, some expert knowledge will need to go into the master plan for equipment acquisition, program components and modes of instruction. In order to avoid mistakes common to prop rietary trade school and skills center programs, technical assistance to vocational faculty on a sustained, continuous basis is indicated.

6. Budget formulas. The College should undertake a study of costs of instruction and recommend for itself formulas for annual subventions to budget categories. The process of budget construction is now too cumbersome, and on the face of it, not necessarily realistic.

Faculty and Instruction. NCC, in its instructional program, needs to be all things to all people; a place to remedy grade school or high school deficiencies, to explore vocational interests, to be trained for a job, to earn college credits for transfer, and more. To do that, it will need to refine its many approaches to and methods of instructions, and it will have to search for faculty who are versatile, fexible, and adaptable, and who can teach more than one subject area. There are a number of other things which might be tried:

1. Shorter instructional units. Students now attracted to NCC have a tendency to weary of the instructional diet on a regular basis. They disappear after Thanksgiving and again in mid-spring; and their attendance patterns indicate they do not tolerate any subject for very long. The question arises, since NCC is trying to organize instruction around stated competencies, whether or not the majority of courses ought not to be tried in fifteen-hour, 1-credit modules. Students would be involved for not more than five weeks, on the average, in any commitment, and could range over a far broader complex of offerings seeking their interests.

2. Short-quarter calendar. Along with the smaller instructional units referred to above, would it not be feasible to move to a quarter system calendar? The tendency to weary sooner of classes than their Anglo counterparts suggests trying either three twelve-week quarters, further broken down into two six-week modules, (students taking a maximum of six credits every six weeks, with a week off between modules.), or four nine-week quarters of nine credits each, with vacation coming in late spring. Something about summer sessions appeals to Navajo students. Both the 1969 and 1970 summer sessions, five-weeks long, exhibited extraordinary enrollment, attendance and

completion power. In any case, student performance in regular terms suggests that the calendar as was constituted the past two years is subject to question.

3. Individualized instruction and independent study. Though NCC students are fortunate to have access to excellently equipped library and learning center facilities, these units are infrequently used. At the same time, summer session experience of 1969 suggests that students like programmed, self-paced instruction. This is congruent with the Indian's distaste of competition. Perhaps the library, learning center and faculty should organize more independent study and programmed courses for students to take on their own. They could be assigned to regular classes, make periodic progress reports but do the work with the assistance of tutors available in the learning center or the library.

4. In-Service training of faculty. Many faculty last year lamented the fact that they arrived on the campus and received practically no indoctrination or instruction as to the nature of their jobs and responsibilities, and little if any training subsequently. Indeed, many of the problems related to just the absence of in-service training. Now that job descriptions, faculty handbook and committee structures are beginning to develop, it is more important than ever that faculty be guided periodically in the performance of their jobs. Workshops for credit, organized in the Office of Instruction, could be offered, wherein instructors, using a video tape recorder or observations of each other's performance, could learn from each other. Testing and research information about students could be reported on, policies and regulations, programs and projects explained. (A formal in-service training program for faculty is written in as a special condition of the FY 1970 grant.)

5. Staff load. A study of staff load needs to be made. Average weekly classroom commitments for faculty run high , as much as thirty hours in some cases. Disproportionate loads between divisions especially should be checked to preclude the possibility of adverse effects on staff morale.

6. Staff recruitment. In view of the high turnover of faculty experienced by NCC, a phenomenon likely to continue because of the isolated location of the campus, the College needs to have a continuous eye on potential faculty, especially qualified Indians. In the case of Anglo hires, it appears that the more sensitive these recruitment practices can become in searching out personnel with the quiet, confident, open approach to life (the Indian temperament), the more compatible the match with its students is likely to be.

7. Evaluation and retention of staff. One of the complaints heard often last year from faculty was that their class work was never observed with any eye to subsequent evaluative conferences.

They were not told specifically what kind of job they were doing, nor in what particulars they were missing or exceeding the mark. And the notification that some would not be re-hired if qualified Navajos could be found to replace them affronted them not so much with its rationale but with its timing. Periodic evaluations and early notification of re-hiring or release is planned for this year. It is extremely important that the plans be diligently implemented.

On balance, Navajo Community College, if it went out of existence tomorrow, has proved many things. The most important thing, perhaps, is the thesis that while democracy is often cumbersome and almost always time-consuming and expensive, it does not merit the name if either the ends, or the process itself by which an undertaking is to be conummated, violate the rights of individuals ultimately to control their destiny. This is the big lesson of Navajo Community College, we feel: the experience of trying something one has been prevented from ever trying before, so long as it is a constructive human thing that is tried, is as important -- perhaps more important -- than whether the undertaking succeeds or not.

The results of the efforts of Navajo Community College may not yet be so graphically visible that all would acknowledge that the experiment has succeeded, but the signs of real progress and accomplishment are there. More than anything, the Navajo is there, and he is determined. No better assurance of confidence is required. For the Navajo has endured and succeeded for lots longer than we who stand in awe of him.

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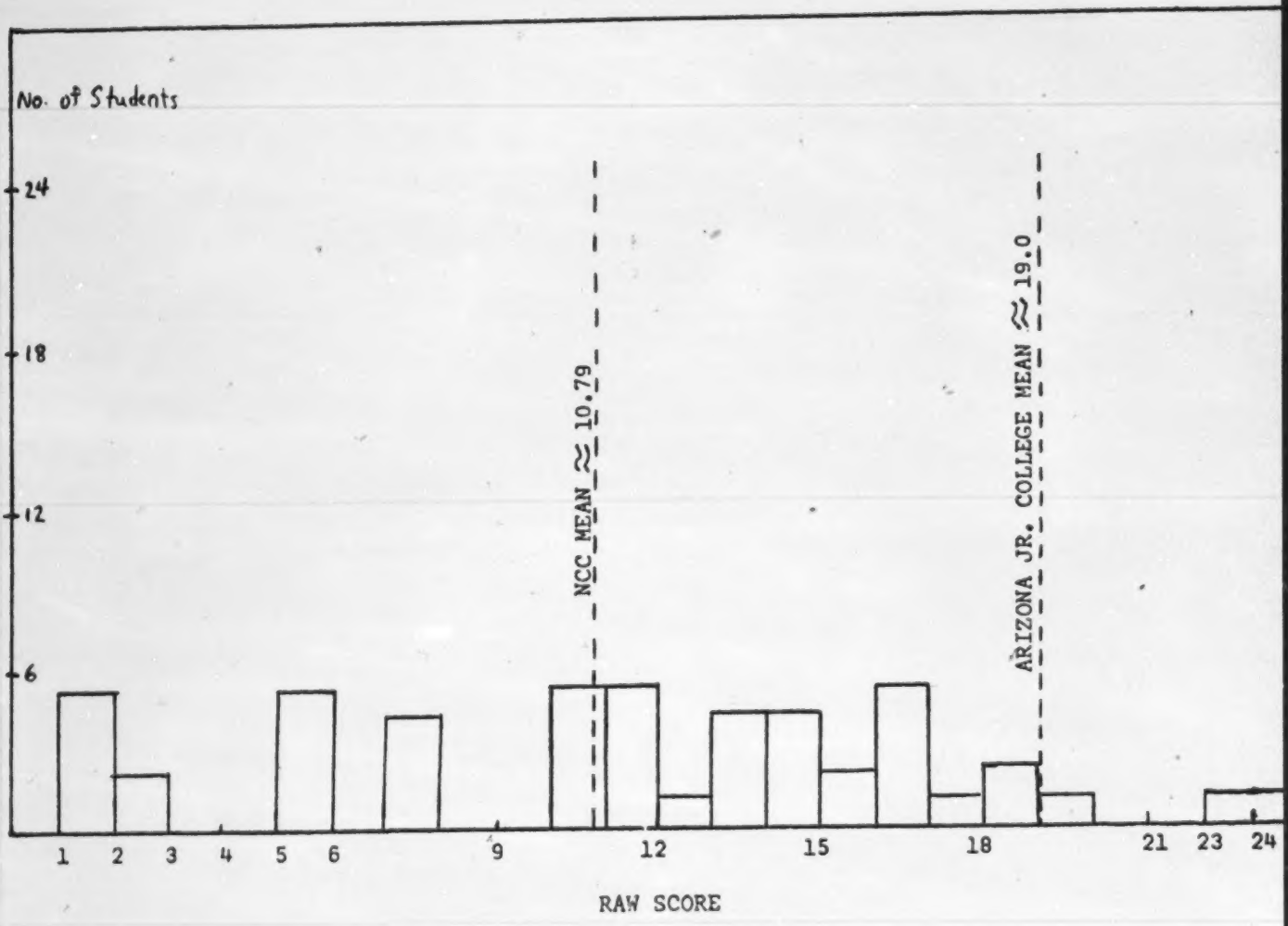
X. APPENDICES

APPENDIX A

COMPARISONS OF NAVAJO COMMUNITY COLLEGE STUDENTS' ACT SCORES WITH SCORES OF ARIZONA JUNIOR COLLEGE STUDENTS AND NAVAJO TRIBAL SCHOLARSHIP APPLICANTS.



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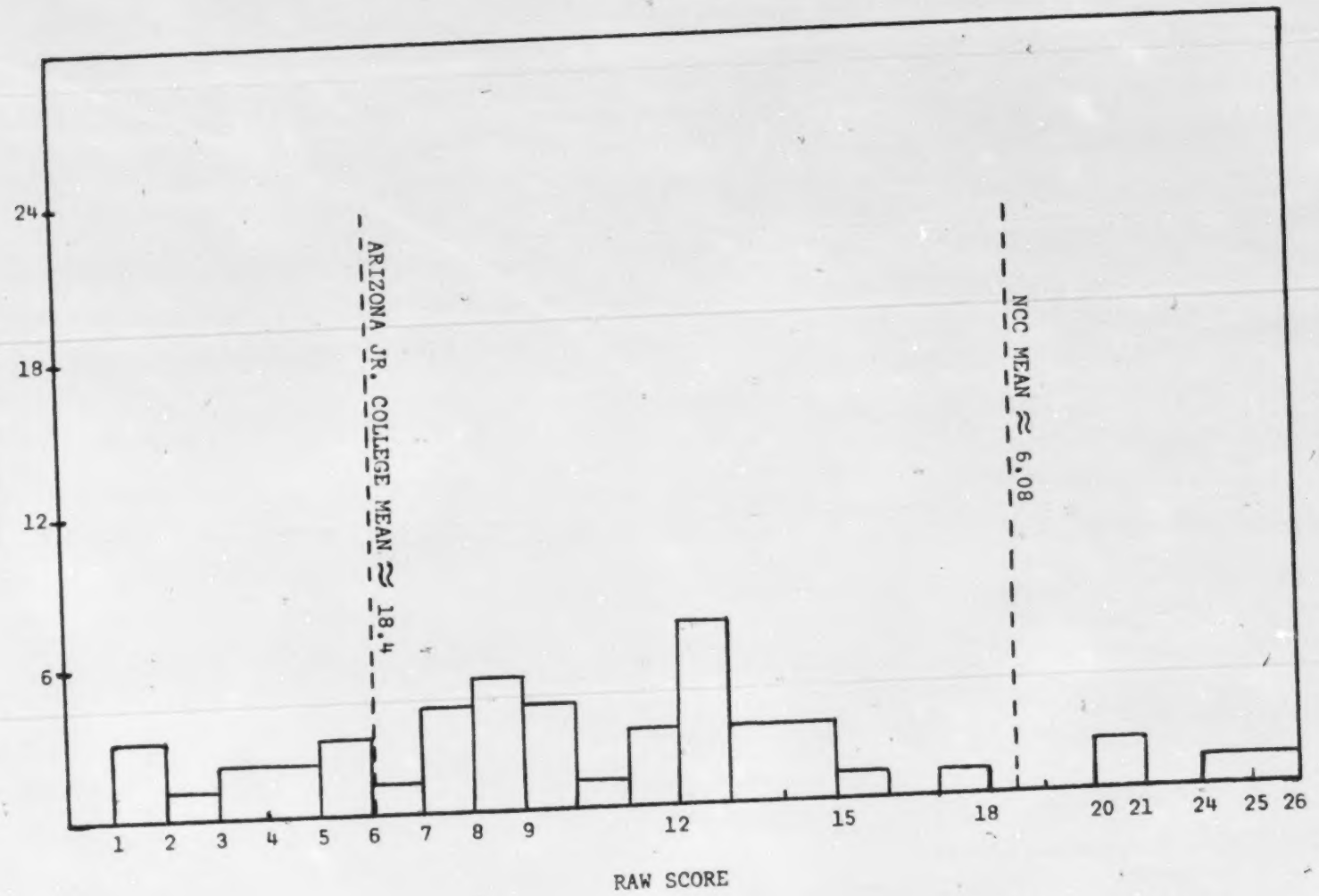

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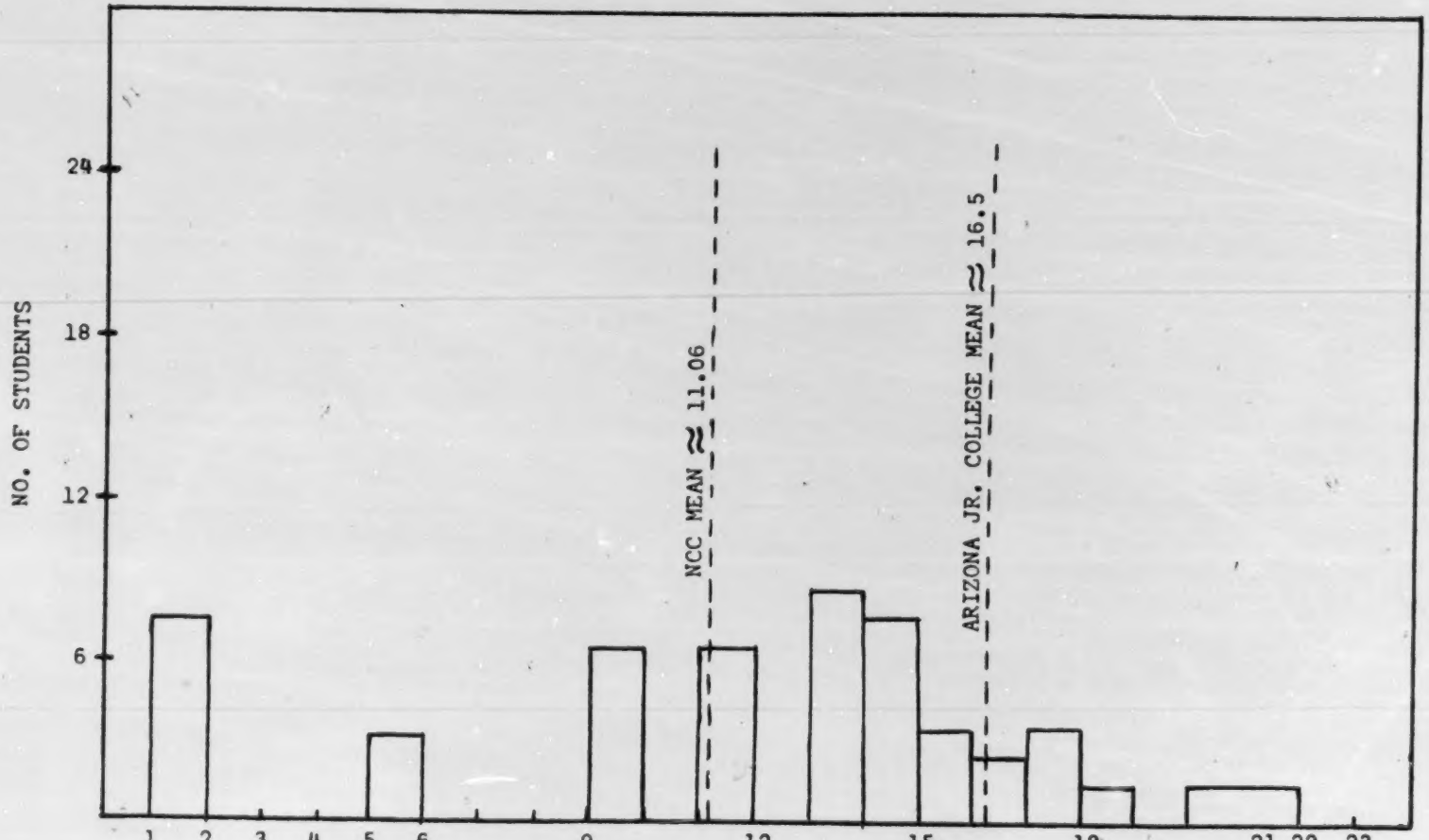
NO. OF STUDENTS
24
18
12
6
NCC MEAN ≈ 11.06
ARIZONA JR. COLLEGE MEAN ≈ 16.5
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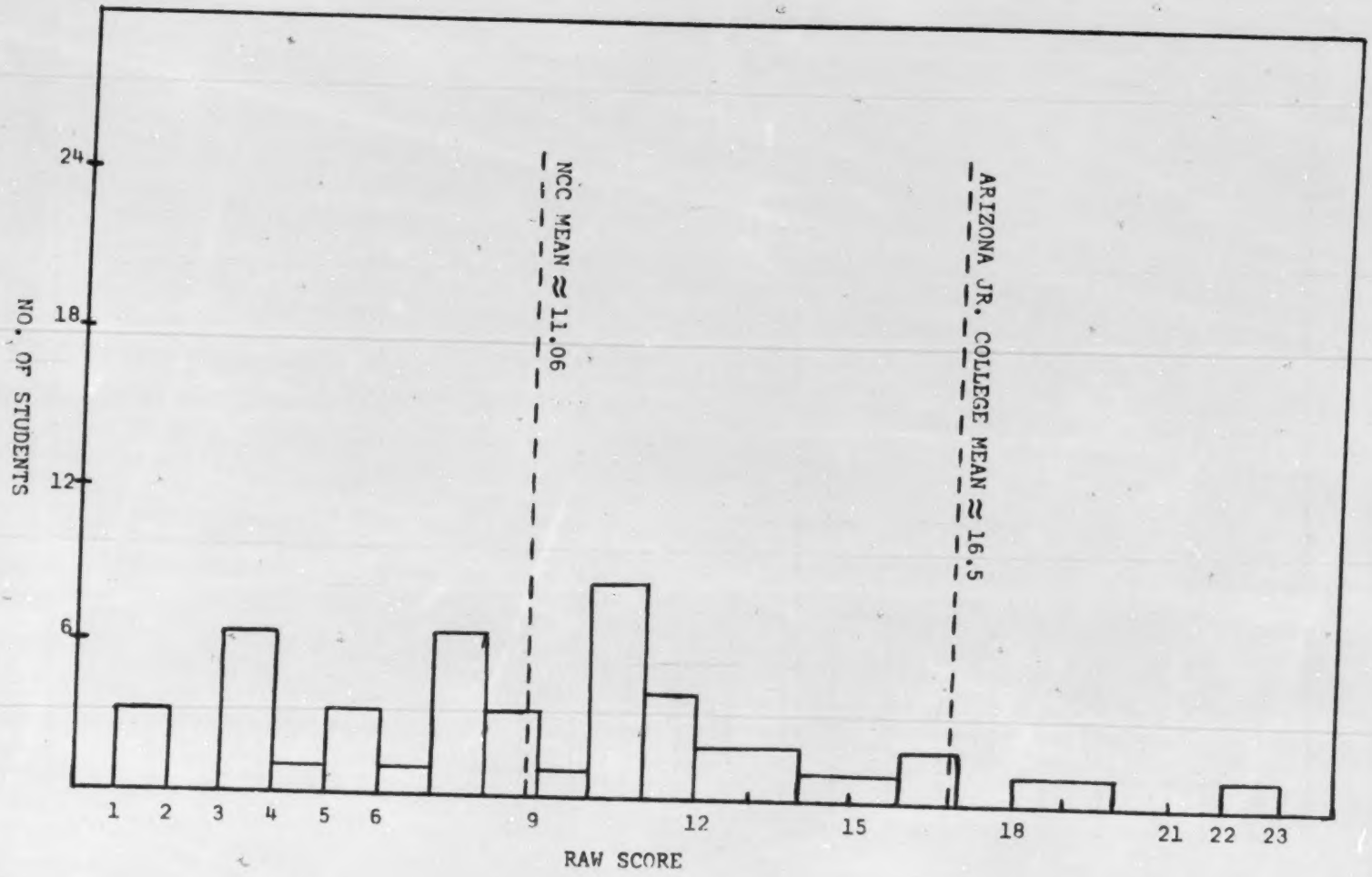
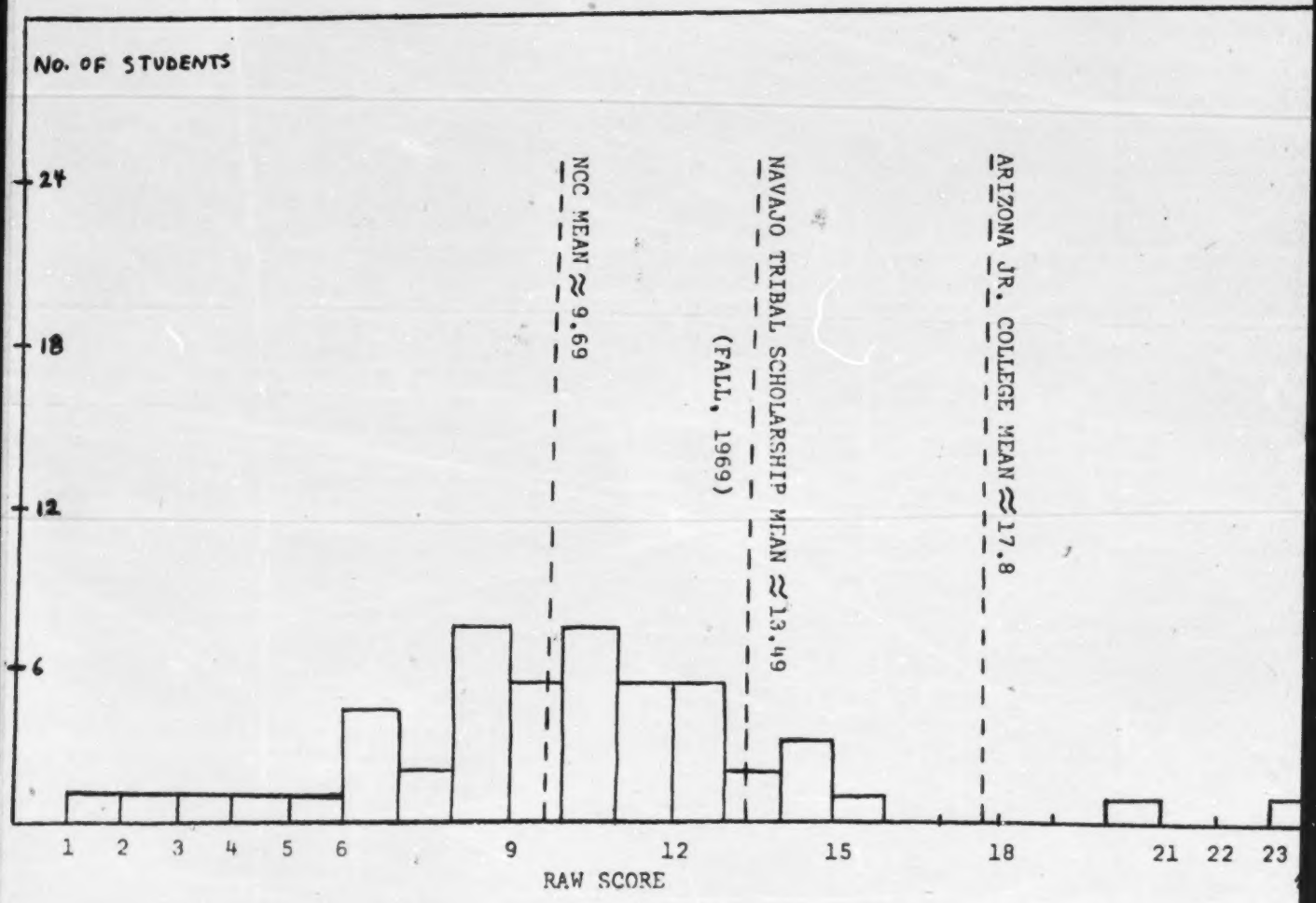
RAW SCORE

ACT - MATH


NO. OF STUDENTS
24
18
12
6
NCC MEAN ≈ 11.06
ARIZONA JR. COLLEGE MEAN ≈ 16.5
1 2 3 4 5 6 9 12 15 18 21 22 23
RAW SCORE

ACT - ENGLISH



ACT - COMPOSITE SCORE

APPENDIX B

TECHNIQUE USED TO TEST VALIDITY OF DIFFERENCES IN SCORES OBTAINED ON MICHIGAN (FARQUHAR) SCALES

In the middle of February, 1970 PTTA administered the Michigan Motivation Scales to a sample of Navajo Community College students. Concurrently, a sample of Navajo students, attending school under BIA sponsorship in the San Francisco Bay Area, were given the test as a control group. Results of the test and scores achieved by both groups are reported in Chapter V.

A discussion of the tests of various hypotheses to which the data lent itself seems in order.

As we were concerned with possible motivational differences between the two groups of students on each individual scale, four (4) tests of statistical significant differences were performed under the same null hypothesis:

$$H_{\text{general null}}: \mu_{n_i} - \mu_{c_i} = 0$$

i.e., the hypothesis that the difference between the mean (μ_{n_i}) of the NCC students and the mean (μ_{c_i}) of the control group on the i^{th} scale does <u>not</u> significantly differ from zero, or simply that no difference exists between the two groups on a given factor.

The four tests are then:

$$H1: \text{ (Job Characteristics): } \mu_{n_{jc}} \mu_{c_{jc}} = 0$$

where: $\bar{x}_n = 17.42$ $S.D._n = 2.26$ $n_n = 29$

$\bar{x}_c = 13.58$ $S.D._c = 4.08$ $n_c = 11$

$$t = \frac{(\bar{x}_n - \bar{x}_c)}{\sqrt{n_n s_n^2 + n_c s_c^2}} \sqrt{\frac{n_n n_c (n_n + n_c - 2)}{n_n + n_c}} = 3.65$$

degrees of freedom= d.f. = 38

The critical value of "t", the maximum "t" may become without rejecting the hypothesis in question for the given degrees of freedom, is t = 1.96 for a two-tailed test at d = .05. Since the computed t = 3.65 is greater than the critical "t" = 1.96, the hypothesis of no difference is rejected. In fact, this hypothesis would be rejected at an d .005, which means simply that the probability of no difference existing between the groups on the JC scale is less than 5/1000.

Similarly,

H2: (Situational Choice): $\mu_{n_{sc}} - \mu_{c_{sc}} = 0$

where: $\bar{x}_n = 34.6$ $S_n = 3.10$ $n_n = 30$

$\bar{x}_c = 29.27$ $s_c = 4.63$ $n_c = 11$ d.f. = 39

$t_{computed} = 4.09$ $t_{critical} = 1.96$ $\alpha = .05$

Since $t > t_{critical}$, the hypothesis of no difference between the groups on the SC scale is rejected. Probability of no difference is less than 5/1000.

And,

H3 (Word Rating): $\mu_{n_{wr}} - \mu_{c_{wr}} = 0$

where: $\bar{x}_n = 31.03$ $S_n = 9.24$ $n_n = 30$

$\bar{x}_c = 36.49$ $S_c = 5.86$ $n_c = 11$ d.f. = 39

$t_{computed} = 1.79$ $t_{critical} = 1.96$

Since $t_{computed} < t_{critical}$, the hypothesis of no difference is not rejected. However, it should be noted that if this hypothesis were tested against the alternative $H_A : \mu_c > \mu_n$, i.e. a one-sided

test, the hypothesis of no difference would then be rejected with certainty greater than 19/20 (α = .05). However, we intended a two-sided test under which the hypothesis of no difference would not be rejected and any modification of this design, after the fact, would be, while not beyond the scope of some, not in keeping with the professional standards of PTTA.

Lastly,

$$H4: \text{ (Human Traits): } \mu n_{ht} - \mu c_{ht} = 0$$

where: $\bar{x}_n = 21.24$ $S_n = 2.50$ $n_n = 30$

$\bar{x}_c = 21.62$ $S_c = 1.58$ $n_c = 11$ d.f. = 39

$t_{computed} = 0.48$ $t_{critical} = 1.96$

Since $t_{computed} < t_{critical}$, the hypothesis of no difference is not rejected.

As can be seen NCC students differed from the control group on two scales, Job Characteristics and Situational Choice. On both scales, NCC students scored higher than their Bay Area peers. Further, there are no statistical differences between the two groups on the remaining two scales, word rating and Human Traits.

APPENDIX C

DESCRIPTION OF THE NAVAJO ADULT BASIC EDUCATION (ABE) PROGRAM AT NAVAJO COMMUNITY COLLEGE

The NCC Adult Basic Education (ABE) program is funded under HEW. It operates classes in fifteen communities on the Reservation: Chinle, Del Muerto, Nazlini, Valley Store, Many Farms, Rough Rock, Cottonwood, Whippoorwill, Pinon, Rock Point, Round Rock, Lukachukai, Greasewood, Tsaile and Wheatfields. Below is an account of its activities as reported by the former Information Officer of the College, now an employee of PTTA.

THE NAVAJOS TAKE A GIANT EDUCATIONAL STEP

Ellen Hill Andrus

MANY FARMS, ARIZONA -- In hogans, church basements, unused school rooms and homes, a full-fledged attack against illiteracy on the vast Navajo Reservation is being undertaken by a group of dedicated Navajo teachers who are diligently striving to push back ignornace and bring older Indians - from 18 to 85 years of age - into the Twentieth Century.

Presently, some 315 Indians - mostly middle-aged and elderly Navajos - are enrolled in Adult Basic Education classes studying English and math as well as their own language, culture, and history at Navajo Community College, first institution of higher learning on Indian land.

Five teachers and their assistants are holding classes in 15 sites in the Chinle Agency, one of the five larger geographical grazing subdivisions of the 25,000 square mile reservation. Federal Health, Education, and Welfare funds, allotted last July, are supporting the literacy project.

This new, far-reaching experimental program was finally launched in December after a busy fall spent in hiring a staff, tentatively planning an approach to a curriculum, and obtaining classrooms. And, too, the fall planning allowed the Navajos time

in the mountains during the long golden Indian summer to gather pinon nuts for which they received 60 cents per pound, a monetary windfall this year during a bountiful harvest. Pinon picking is important to the lowly hogan economy of the reservation where a family's income is a mere $680.00 per year, far below any poverty line.

Recently, Calvin Nichols, HEW regional program officer from San Francisco, visited Navajo Community College's unique Adult Basic Education program and the reservation for the first time. He constantly pressed for time tables and source materials, anything that would reveal progress after two months of classroom time.

Tom Atcitty, Navajo ABE projects supervisor, shrugged his shoulders in dismay, attempted to explain that on the reservation, one abides by Navajo time, not the Anglo's pressure-cooker concept of a 24-hour day. Anglo time tables - culturally or governmentally inspired - get lost, forgotten, ignored in this barren, beautiful land where the non-English speaking Navajo whose culture includes mythological gods and an unswerving faith in the traditional medicine man is unconcerned if things do not go according to Washington bureaucratic clocks.

Atcitty, 34, educated at Indiana's Taylor University and the University of Colorado, is one of the few young Navajos who returned to the reservation and found an opportunity to use his talents. He supervises the five field instructors and works closely with Charles Stolz, curriculum specialist, formerly with Michigan State University's ABE department. Stolz is the single Anglo in an otherwise all-Navajo ABE staff.

Allen D. Yazzie, a handsome middle-aged Navajo with greying hair and a degree in education from Northern Arizona University, is vice-president of the Navajo Community College, and in charge of The Office of Community Services, the division under which the ABE program functions. Yazzie spends his time not in the classroom but in Window Rock, capital of the Navajo Nation, selling the ABE idea to Navajo leaders - thus the people - and seeking not only tribal funds but charting new courses for future community services projects on the reservation.

Yazzie is trying to establish a priority list for long overdue educational needs of his people. He hopes to start using the mocassin trails of Navajoland as a path to education and a brighter future for his people by beckoning them through the doors of hogan classrooms to learn English and later to Navajo Community College which has an "open door" enrollment policy.

Keys to the success of the Navajo Adult Basic Education program are its field instructors. They are carefully, specially

chosen from among applicants who live in the area in which they teach.

Pedagogy and methodology are useless here when employed by a non-Navajo speaking Anglo teacher. What counts, and the success of the project hinges upon it, is that the teachers are liked and trusted by the people. They must speak the language, understand the culture, for not only will they be the teachers to their students but counselors, advisors, and confidants in private and community affairs.

Wynn Wright, consultant to the Arizona Department of Adult Basic Education, now concedes after years of disappointing results and frustrating failure, that training Anglo teachers for Navajo classrooms is not only impossible, but useless.

"One must take the Navajo and train him to teach", she says with authority. "The Navajo teacher is not handicapped with the cultural and language barriers that the white teacher is".

In addition to the six hours per week that the instructors teach classes at each of the 15 educational sites in the Chinle Agency, they are community leaders and must inspire development of more leaders from among the people.

The instructors are in the field teaching four days a week. On Friday, they come in to the trailer-office headquarters of the Navajo ABE program at Many Farms for in-service training, consultation, and briefing.

Not only do the instructors deliver hard core lessons in basic English and applied math, but they also offer some general basic science, first aid, and even give lectures on safe driving. General Motors has furnished the in-field Navajo teachers with special instructional film on driver education and safety. It is one of the most popular courses offered in the ABE series. Pick-up trucks have replaced wagons as the official Navajo mode of transportation and since 70 per cent of the hogan-based students are women, they must learn to drive to reach distant trading posts for supplies.

The teachers may also be asked by their adult students to help with welfare and social security problems, legal and civil rights, pre-natal, child care, and nutrition. The list is endless.

During the week, each instructor "inputs" questions constantly to the ABE headquarters staff. Atcitty, Stolz, and Navajo Staff Artist Jack Isaac, keep busy Monday through Thursday finding answers to the questions and providing specialists and consultants for Friday's full staff meeting.

The teachers, in addition to bringing questions from students

to the weekly seminars, also bring answers and valuable information that will assist the experts in compiling Navajo-English textbooks and developing source materials. Just as important, ABE staff members want from their elderly Indian students the unwritten stories that are fragments of Navajo history as well as indices of changing cultural patterns and an evolving native language.

Atcitty and Yazzie agree that the practical field classes are the perfect place to glean valuable information that comprises unwritten Navajo history.

"The people work with the instructors in designing and setting up each of the classes", Yazzie said. "This way they study the things they want and that will be useful to them. It is a beginning.

"We're starting at the very grass roots with our program and hope to get the Navajos who do not speak a word of English to the level where they become accustomed to classrooms and will continue in an adult basic education program or go on for the GED (high school equivalency diploma)."

Classes in the Navajo ABE program began December 1, 1969 with no texts, no source materials. These must be developed as the instructor-students design courses that are suitable to everyone's needs. The process is time-consuming. There can be no time table.

Yazzie:

"The curriculum of any Adult Basic Education Project is dependent upon the characteristics of the population served by the project. This is particularly true of the curriculum of the Navajo Adult Basic Education.

"It is designed to reflect the unique heritage of the Navajo people as well as provide experiences with English as a second language, practical arithmetic, consumer and health education, agriculture, stock raising and driver's education. Service to the community through a community development approach is the vehicle by which the project can reach its objective of an improved life for the non-literate Navajo".

Yazzie knows his people and he's aware of the problems.

"There are many programs throughout the United States that have been built upon the base of community development and have designed a curriculum to serve the needs of the people.

"It would be very simple to reproduce the exact program from any number of areas and call it the Navajo Adult Basic Education Project. Such a technique, however, though administratively efficient,

would be operationally disastrous."

The Navajo ABE staff chose wisely to survey informally but thoroughly the problems and needs of both the communities and the people of the Chinle Agency first. From the information, a curriculum is beginning to emerge which will be structured upon the specific desires of the Navajo adult client.

The pre-service and curriculum organization phase of the program explored and justified construction of a curriculum with a subject-based approach as the core (primarily oral English and beginning reading and writing) but with a variety of formal and informal teaching occurring. The formal and informal teaching is concerned with the processes of decision-making, reservation life, Navajo culture and unique problems facing the Navajo adults.

Classroom teaching programs are divided into periods of 20 to 30 minutes each, thus, many activities are scheduled within the three-hour time block - health, relating arithmetic, reading, social and economic life, decision-making - without deadly one- to two-hour sessions on the same lesson.

Says Yazzie, "Much freedom is being given the adult learner. Freedom to suggest, freedom to plan and freedom to question. This is essential because the adult can elect to attend or not attend classes depending upon his feelings and his sense of accomplishments. The Learner must decide for himself why he is attending classes and he must have the opportunity to see his reasons for attending evident within the curriculum. His own success will be determined by the adult learner".

Yazzie and his staff are averting every possible pitfall to lose students before teachers have had a chance to get their attention. One technique being used to introduce the non-English speaking Navajo to basic and higher education is to bring each class group from the hinterlands of the Chinle Agency into the college campus at Many Farms for an overnight visit. During the day the adult basic education students visit classrooms and are given lectures in their own language in every subject from chemistry to food preparation, astronomy to silversmithing.

The ho-an ABE program involves every type of innovative and experimental teaching device and material. Through use of posters, hand-painted signs, educational films, projectors, movies, tape recorders, and still cameras, the instructors are attempting to further knowledge in health, safety, baby and pre-natal care as well as hard core subjects.

Eventually, Allen Yazzie hopes to begin leadership courses and start community development that will emphasize home training in

water development, health and sanitation.

The five instructors - Mike Etsitty, Nathan Silversmith, Teddy Draper, Charles Begay and Clark Etsitty - range in education and experience from a college degree to pre-school teaching without benefit of a high school diploma. But the teachers are leaders in the communities where they hold classes: Rock Point, Many Farms, Round Rock, Lukachukai, Tsaile, Wheatfield, (upper) Greasewood, Rough Rock, Valley Store, Chinle, Nazlini, Del Muerto, Pinon, Whippoorwill, and Cottonwood.

Some 110 students attend itinerant teacher Teddy Draper's classes in the 20-mile radius of Rough Rock, Many Farms, and Valley Store.

Classes are held in every available structure from the Chapter House at Nazlini to Pinon where a Presbyterian Church basement is the meeting place to a hogan at Greasewood.

Some of the HEW money has been used to buy materials - logs and roofing - for the hogan classrooms with the students in the area furnishing the labor.

The Office of Health, Education and Welfare funded the Navajo ABE project some $200,000 on a 12 month basis. Most of the money is used for salaries of the administrative planners and instructors, travel, and equipment.

A specially-selected Navajo team reporting directly to HEW constantly assesses and evaluates the evolving ABE program. The team includes Sam Billison, who has completed work for a Ph. D. in school administration; Henry Gatewood, the single Navajo superintendent of a reservation public school at Chinle; John Y. Begaye, director of OEO adult education in Utah; Herb Blatchfor, director of the Gallup Indian Community Center, and Dillon Platero, director of the Rough Rock Demonstration School.

Presently, the Navajo ABE project is confined to the Chinle Agency. The directors, however, one day envisage a reservation-wide adult basic education program that reaches into every arroyo, mountain retreat, and forest in the vast Indian land.

Yazzie also hopes to initiate a village inter-change of arts and crafts within the program so that the nomadic Navajos can continue to be endowed with weaving and silversmithing craftsmanship. Sheep herding is still the principal backbone of the Navajo economy despite the fact that indications are that Indians should begin shifting to more modern types of reservation industry.

Next scheduled target for "Operation Education" in the Navajo ABE program, when funds are available, is the isolated and remote "Executive Order of 1882 Land", much disputed between Navajos and

Hopis and the federal government trusteeship. Indians - some 6,000 Hopis and 9,000 Navajos - are entrapped in this disputed area of the reservation without electricity because the Navajo Tribal Utility Authority considers stringing lines to the area economically unfeasible; there are few modern vehicles to transport the denizens of the region outside; there is practically no money and sheep-herding is the principal livelihood. Even the Navajos consider this land the most remote in their vast country.

One of the effective methods of reaching the Navajo people in its educational approach is through the revered medicine men. The advisory board to the Indian ABE program is composed entirely of medicine men. Hopefully, they will become one of the strongest links in achieving literacy among the Navajos.

In this land where illiteracy is described by various tribal and governmental agencies as between 60 and 80 per cent, education is considered the prime aim in a lengthy priority list where everything is important.

In Navajoland, where the people have been trapped for decades by traditions, poverty, and illiteracy, the first giant educational step has been taken to find the proper path to the modern age.

APPENDIX D

DESCRIPTION OF THE INQUIRY CIRCLE

One of the truly innovative approaches to instruction being attempted at Navajo Community College is the Inquiry Circle. The College catalog describes the Inquiry Circle thus:

> A A. INQUIRY CIRCLES (6)
> Students will undertake reading and research under the general supervision of an adviser and in cooperation with other instructors. Credit will be offered in various disciplines according to the work chosen by students in consultation with the adviser. The student will be expected to display competencies in the areas of concentration. Usually Inquiry Circles will carry six semester hours of credit, although students may devote more time for more credit with permission of the adviser.

The addendum to the 1970-71 College catalog further explains:

The Inquiry Circle is a specific device designed to help students achieve the goals of the Arts and Science program as described in the catalogue.

A student may bring to an Inquiry Circle any question, problem, difficulty or conflict he would like to resolve. It may be a question about his relationship with other people, or about his values and beliefs, or about his view of the world, or about some aspect of the physical or biological world, or about the reservation, or about his career, or about other tribes, or about life in Russia, or about Navajo education. There is no question which cannot become the subject of an investigation if the student so desires.

The investigation may take the student into chapter meetings, into schools, into the College Library, into laboratories, into community agencies; it may lead him to books, magazines, newspapers, recordings, to writing reports, to talking with members of the faculty, fellow students, leaders in the community. Sometimes the student will work alone, sometimes with groups of fellow students,

sometimes with one other student, sometimes with a faculty member.

As the student deals with the problem in which he is interested, he will develop the ability to inquire, and at the same time he will acquire new information. One cannot inquire in a vacuum - one must deal with information, concepts, principles, and they need not be the same for all students. As the student wrestles with his problem, he will be led to new and deeper questions and to related subject areas. His understanding of the inter-relationship of human knowledge will be deepened, his ability to use information, concepts and principles will be strengthened, and his insight into the character of human knowledge will be increased.

Students will be required to work hard, read much, write extensively, discuss at length and rigorously, expose their own views to the critical examination of fellow students and faculty. In other words, the experience will be a difficult one, but it could also be a very rewarding one. Before registering for one of the several Inquiry Circles scheduled each semester, students are urged to consult with Inquiry Circle leaders to determine the leader's interests and fields of competence.

During the 1969-70 school year, a student in the Inquiry Circle carried between 6 and 9 credit hours to be devoted to free time to explore any subject or activity within the general scope of the program or abilities of its leaders. Thus a student in Education might pursue for two weeks, with the help of an English Instructor whose hobby was photography, an exploration of the photography field, or mathematics with a leader who was a math major, or a survey of banking, beauty parlor and other commercial needs of Chinle with a Business Education insturctor. Instructors would keep anecdotal records of projects undertaken, books read, reports handed in, and hours spent in study by individual students and would cooperatively arrive at the number of credits to be granted. A student might receive, for his six credits of Inquiry Circle, one credit each in Economics, Business, Mathematics, Photography, Welding and Anthropology.